Muslim Saints of Maharastra

The mausoleum of Hazrat Haji Ali Mumbai

Translated by
Mohammed Abdul Hafeez
Hyderabad, India
Email : hafeezanwar@yahoo.com

Published by
© MOHAMMED ABDUL HAFEEZ

First Published 1441/2019.

All rights reserved. No part of this publication may be reproduced or stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission from the publisher.

Contents

i.Preface…… … 04
1.Biography of Muntajib Uddin Zar Zari Baksh Dulha…..
06
2.Biography of Hazrat Burhanuddin Gharib……18
3.Biography of Hazrat Syed Dawood Hussain Shirazi …….
28
4.Biography of Hazrat Nizamuddin Aurgangabadi……
41
5.Biography of Hazrat Allah Ke Hukam Se…… …54
6.Biography of Hazrat Bawa Haji Mallang Kaliyan…… …
97
7.Biography of Hazrat Haji Ali Mumbai……
……. …109
8.History of Sufi Saints of Aurangabad……121
9.Biography of Hadrat Sangde Sultan Qandhar……
144
10.Gulshan Sadiq English Edition …… … .257

In the praise of Sultan of Mumbai Hadrat Haji Ali

Oh, Haji Ali, you are the Sultan of Mumbai since a lon
Not only helping poor, but you are helping rich and al

You are like a great shining star on the west coast of t
So there are large numbers of poor persons always fin

Hafeez is an old slave and who visited once and subm
At that time you were kind enough to help Hafeez in a

For the above kind favors, Hafeez cannot forget your a
Shah of Mumbai, Hafeez is submitting again all his n

So this time also Hafeez expect from your considerati
For which Hafeez will be obliged to Sultan of Mumbai

You have known for the miracle of your resting place i
Such great miracle is not found in any other place in t

Not the above miracle, but your huge favour is there o
And due to your kindness, they are getting food and m

Hafeez at the end do not forget for request with the Su
Because taking care of others is must which is taught

By

Mohammed Abdul Hafeez
Hyderabad, India
Email hafeeezanwar@yahoo.com

Preface

This book ‘ Biography of Hadrat Haji Ali, Mumbai ’ and it is very new book and which is publishing in the 2019 in the English language. Please note it is a biography about holy personality of Maharastra.
This is a small book in which there is biographies of holy personalities are added and in this book there are some great achievements of this great Sheikhs of the western India which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.
From the above facts and details, if the readers will starts reading this book’s first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavors of holy saint are added and this holy saint was passed away from the world many centuries years ago.
Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but

it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book ‘Muslim saints and Mystics‘ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about these great Sufi saints is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Western coast of the India region but they were also a great Sufi Masters in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were Qu’tubs (highest cadre in spiritual pivot at axis) of their time in the In Western India region and who did many great endeavors for the preaching and propagation of Islam in Western coast of the India and around it and there was no such personality during their time.

1.**Biography of Hazrat Muntajib Uddin Zar Zari Baksh Dulha.**

Masuleum of Hazrat Muntajib Uddin Zar Zari Baksh Dulha.

Name and lineage genealogy

He is resting in Khuldabad Sharif, which is near Aurangabad and he is one of the pious personalities of Aurangabad. His name is famous and well known as Sheikh Muntajib Uddin and Zari Zar Baksh Dulha was his distinguished title due to his love of the people so they used to call him as Dulha Miya (bridge groom). He was well connected with two genealogical records. He was contacted in the 11th generation with Imam Abu Hanifa and in the 21th generation his genealogical record was connected with the Allah's final apostle.

He was pledged to Khaja Nizam Uddin Auliya as his spiritual master and obtained the saintly dress from him. He belongs to devotees of pious personalities of his time.

Parents

His father's name is Sheikh Mohammed and his mother’s name is Bibi Hajira. His grave is situated in the tomb, which is located in the compound in the western-northern side.

His brothers and sisters

His father had four sons and five daughters and the details are as follows.

1. Sheikh Burhan Uddin Gharib

He was older than Hazrat Syed Muntajib Uddin. He was the caliph of Hazrat Khaja Nizam Uddin Auliya. He was famous and well known pious personality of the Deccan and his status and position is very great and well known.

2. Hazrat Khaja Syed Muntajib Uddin.
3. Aziz Qatal.

His grave is situated in Khuldabad Sharif.

4. Hazrat Abul Fatah.

His grave is situated in Doulatabad but the people of Doulatabad used to say that he is the brother of Syed Shah Raju Qattal Hussaini who is the father of Hazrat Mohammed Ahmed Banda Nawaz of Gulberga.

1. Bibi Khadija
2. Bibi Maraya.
3. Bibi Amana.
4. Bibi Hameeda.

Except the grave of Hazrat Abul Fatah and Hazrat Aziz Qattal all graves of the above persons are situated in Khuldabad Sharif.

Lineage of Genealogy

1. Khaja Muntajib Uddin
2. Hazrat Mahmood.
3. Nasir Hanseri.
4. Sultan Muzafar.

5. Sultan Ibrahim.
6. Sheikh Aba Baker.
7. Sheikh Abdulla.
8. Sheikh Abdur Rashid.
9. Sheikh Abdus Samad.
10. Abdus Salam.
11.Imam Abu Hanifa.

But the writer of book *Ishaq Rabbani* mentioned that he was connected Imam Abu Hanif in the 12th generation and by 10th generation and the above record is correct, but in the 11th generation the name Aba Warsa or Hazrat Hama so this personality is connected with him and in the 12th generation he is well connected with Imam Abu Hanifa. But all historians have confirmed the above first record of the 11th generations,but the writer of this Urdu book was confirmed the other record which is mentioned in the above line.

Mystical genealogical record

1.Allah's final apostle.
2.Hazrat Ali Ibn Abi Taleb.
3.Hazrat Khaja Hasan Basri.
4.Hazrat Abdul Wahed Bin Zaid.
5.Hazrat Fazil Bin Ayaz.
6.Sultan Ibrahim Bin Adham.
7.Hazrat Huzefatal Almarashi.
8.Hazrat Habital Basri.
9.Hazrat Ali Danuri.
10.Hazrat Abu Ishqaue Chisti.
11.Hazrat Khaja Ahmed Abdal Chisti.
12,Hazrat Abu Ahmed Chisti.
13.Hazrat Abu Yousuf Chisti.

14. Khaja Maudud Chisti
15.Hazrat Khja Haji Sharif Zindani.
16. Khaja Usman Haruni.
17. Khaja Moin Uddin Chisti.
18. Hazrat Khaja Qutub Uddin Baqtiar Kaki.
19. Hazrat Farid Uddin Gunj Shaker.
20. Hazrat Khaja Nizam Uddin Aulia.
21. Hazrat Khaja Muntajib Uddin Zar Zari Baksh.

Blessed birth
All historians have confirmed that he was born in the year 675 Hegira. All books of biography writers except the writer of book '*Qazintal Asfia'* have confirmed that he is younger than his brother Hazrat Burhan Uddin Garib. The writer of the book '*Ishasq Rabbani'* mentioned his year of birth as 675 Hegira and his brother's year of birth as 654 Hegira and from the above record it is clear that he is younger than his brother Burhan Uddin Garib and he was the second son of Hazrat Sheikh Mahmood.

Childhood.
He was a saint by his birth. Since childhood there had been indications of saintliness on his face. So, since childhood he was used to busy in the remembrance of Allah and he was also busy with the daily recitals. He was used to busy in the worship and perform the following prayers.
1. Five congressional prayers.
2. Israqh prayer. (Supererogatory prayer in mid morning)
3. Chast prayer. (Supererogatory prayer)
4. Awabin prayer. (Supererogatory prayer)

5. Tahjud prayers (supererogatory prayer in the early morning hours)

He strictly followed the Islamic law (Shariah) and he was a very great lover of Sunnah (practice) of Allah's final apostle. He was the habit of ignoring worldly matters and he was used to be busy in mystical exercises and endeavors despite of hardship and effects in all seasonal without any interruption and gap in this matter.

Higher status

Upon becoming a disciple of Sheikh Nizam Uddin and also due to the Sheikh's kind attention and favor, he was passed successfully many stages of Fakher (indigence) and he reached to a higher status of Velayat (saintliness).

His caliphate

Due to his following qualities.

1. Zahed (abstinence).
2. Taqwa (piety).
3. Mystical exercise
4. Endeavors.

For the above reasons he was much liked by the Sheikh and who awarded him caliphate, first to him despite of his young age among his disciples. The Sheikh also awarded him the following things.

1. Certificate of Caliphate.
2. Prayer mat.
3. Staff.
4. Robe of honor.

The group of 1400 palanquins.

A group of 1400 palanquins of holy, pious personalities came to the Deccan from Delhi. This event is very famous in

the history books and they described the details which are as follows.

Sheikh Nizam Uddin Auliya has arranged and sent a group of 1400 pious personalities towards Deccan and around Delhi areas for the guidance of mankind and to spread the teaching and favors of the Sufi order of Naqshibandiaya. He was selected the leader of the caravan of 1400 holy and pious persons to Deccan by Khaja Nizam Uddin Auiya as he thinks that he is fit for the job due to his best qualities. From this it is clear that he was made leader of 1400 holy and great personalities and as a matter of fact in that caravan there were so many great pious personalities were there and they were perfect in the following things.

1.Flying in the air.

2.To walk on the water.

The historian Mohammed Qasim, who wrote his famous history book '*Tariq Farista'* mentioned that the number of his caravan members were 700 and among them many were perfect personalities of their time, so for this reason due to their higher status and position they were allowed to travel in the palanquins.

To obey spiritual master's order.

To obey his master's order he left for Delhi for always and while becoming the leader of the caravan or like the bridegroom of the marriage party who moves in the procession so in this way he went towards Deccan along with a caravan of 1400 holy pious personalities. During his journey he was passed away from many places of India and also moved from difficult places of mountains and at last he was reached to Doulatabad and which was the capital of the Kingdom of Delhi at that time and its population was very

much. In the books of history the following details are not available.
1.His departure date from Delhi.
2.When he reached to Doulatabad.
3.The events of his journey from Delhi to Doulatabad.
His stay in Doulatabad.
Upon his arrival, he was staying near a place which is adjacent of one mountain and he was selected that place and which is famous as Doulatabad also he was buried there and his mausoleum is available there. Due to following reasons he was selected this mountainous area and not moved from there and he was settled down along his Dervish friends permanently.
1.Nafaskashi. (Self-denial).
2. Life of Zahed (mystic).
Chilla Kashi. (To retire (forty days) into mystic speculation).
He was settled down on the mountain for Chilla Kashi (to retire (40 days) into mystic speculation) and now on this place his mausoleum is situated there. Near this mountain area there is one natural cave is there in which he was used to engage himself in the following things.
1.Chilla Kashi (to retire (40 days) into mystic speculation).
2.Mystical exercises.
3.Endeavors.
The above place is very famous in Doulatabad for this reason a large number of people used to visit this place. This mountain area is known as mount of Mashaiq (learned persons).
His friends.
His friends were also settled down around this mountainous area and so for this reason their graves are there on this

spot around this area and their children are still available in this place.

Islamic services.

During his stay in Khuldabad he was followed all directions and instruction from his great spiritual master and fulfilled his duties perfectly to the entire satisfaction of his master. Due to this reason large number people from neighboring areas were greatly benefitted due to his favor of Zaheri (manifest) and Batni (innermost) and many thousand people were accepted his guidance towards the path of Allah.

His daily routine of life and practices in the meeting place were as per Dervish system. Till his entire life he was disconnected with the worldly life and its people.

Death

He left this world on 7th Rabil Awwal in the year 709 Hegira at the age of 34 years in his house of residence in Khuldabad and his date of death is available from the following words.

'Shahinsha Auliya'

Mausoleum

His mausoleum is situated in Khuldabad Sharif, which is famous and for this reason the visitors in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

The meaning of Khuldbad Sharif.

This place which is known today as Khuldabad Sharif,but before its name was 'Baghe Roudah' but after death of King Aurangzeb Alamgir and his mausoleum is situated in the shrine area of Hazrat Khaja Zain Al-Abidin and who is also known as *'Bawis Khaja'* and from that time this area was

becoming famous as ‘Khuld Ashian’ and in his name all areas of the mountain become famous as Khuldabad Sharif.
The meaning of Zar Zari Zar Baksh.
When he was leaving Delhi along with 1400 groups of holy personalities as per his spiritual master's instruction, but at that time he was reluctant in this matter that how he will manage the expenses of all these large numbers of persons and from which source the huge required money will come for this purpose. So for this reason he was worried due to this problem and so he was visiting his master in this matter and told him his difficulty that he is not having the strength and capacity to maintain the expenses of such a large group of persons . So upon this matter his spiritual master went into meditation and told him that at the time of Tahjud (supererogatory in the early hours of the morning) prayer all the expenses in this matter will be arranged for him. As per reference from Mohammed Qasim, who wrote his famous history book ‘*Tariq Farishta’* that at the time of Tahjud (supererogatory prayer in the early hours of the morning) there will arrive one box full of gold for the expenses of the Darvish persons from an invisible source. So he used to collect the gold in the morning and for that money he will run the expenses of Darvish persons. For this reason he was well known and become famous with the title of ‘Zar Zari Zar Baksh’.
Maulavi Ghulam Ali Sahib Azad wrote from reference from the book *‘Roudah Auliya Deccan’* that when his endeavors, mystical exercises were reached at the highest level and he got status and position of Mahbibiat (loveliness) then from that time daily in the morning and evening time he will used to get two robes of honor of gold from invisible source and

which he will use to sell and spend the amount on the expenses of his Dervish friends and from that amount he will not use any amount for his personal expenses. So for this reason he was getting title Zar Zari Baksh.

One more tradition which is known in this matter is that there was severe starvation in that area and for this reason many persons in large numbers were present in his shrine due to poverty and worst problems in this matter and they requested him to consider their worst situation so for this reason he was prayed in this matter and due to his prayer in the morning there were branches of gold developed on the trees from the ground level of the length of a span and so he will use to cut the same and sold gold in the market and used to spend on the people. But in the book *'Roudah Alaqtab'* this event was mentioned about Hazrat Burhan Uddin Garib.

Also, it was heard that when he was in the womb of his mother and despite of her delivering pains but he was not being delivered. So for this reason his father, Sheikh Mahmood went to see his spiritual master Hazrat Mahboob Ilahi and explained him all details in this matter. So Hazrat Mahboob Ilahi gave some him one pill of raw sugar (Gud) with a mix of gold and told from his tongue of favor that the boy should not delivered in the naked condition. So Sheikh Mahmood gave the pill to his wife and afterwards he was born with the condition that he was covered with loincloth with gold on his lower part of the body.

The meaning of Dulha Miyan (bride groom).

When he died at the young age without marriage so for this reason he was called as Dulha Miyan (bride groom).

Miracles

It is very hard and tough task to cover all his miracles which are famous and well known to all persons. Due to fear of length I am afraid to mention in this small book all of them. So I mention here only one of his miracle which is as follows.

Once Hazrat Muntajab Uddin was busy in meditation upon the favor and attention of his spiritual master Hazrat Nizam Uddin Auliya and at that time his younger brother Burhan Uddin Garib went to see him so welcome to his brother he spread the eating cloth and offered him food items. So his brother told him that he is keeping fast so he did not eat the food items there. So he told him it was supererogatory fast so you can eat the food items there. But he did not accept his advice and went away from there and went to see Hazrat Nizam Uddin Auliya and to kiss his feet in his shrine building.

Upon seeing him the Sheikh asked his servants to bring some food for Burhan Uddin Garib so as per obedience of his Sheikh's order he eats some food there. When he left from there the prayer time of Asr (evening) was started so he went to the mosque for praying there. When he reached in the mosque and asked the person for prayer of Asr (evening) but all persons told him that they have already performed the prayer. At last he prayed the Asr (evening) prayer lonely with confession and thought in his mind that due to not eating with the brother Hazrat Muntajabuddin so he was losing his fasting as well his congressional Asr (evening) prayer.

Great respect.

In the book '*Nafis Al Anfas'* it is mentioned that Hazrat Burhan Uddin Auliya once told that Hazrat Muntajibuddin

had one friend and all people used to call him as Syed and that person not used to convey Salam to rich persons on his way, but he used to convey Salam to poor and insane persons who will be finding him in the worst condition of their clothes and so in this way he used them to pay his respect. When Hazrat Muntajib Uddin able is known his habit, then he said that respect of such group of persons is very great work.

Hazrat Khaja Mohammed Sahib.

He was a disciple of Hazrat Nizam Uddin Auliya and he was the brother of Tariqah (mystic) of the Hazrat Muntajib Uddi so he used to love and like him very much and also Khaja Mohammed Sahib used to like him very much.

The event of his death is very famous that on the day of death of Hazrat Muntajib Uddin when all people left from the grave of Hazrat Mountajib Uddin upon his funeral rites and Khaja Sahib was left lonely there and he was become silent for some time and after some time suddenly due to passion of his love and due to his separation he was began weeping and crying in this matter and when he was become in uncontrolled condition he was fallen on the grave of his friend while reciting one couplet in Persian and he was died suddenly. He was died on the same day beside the grave of his friend.

His Urs (death anniversary) ceremony is also celebrated on 7th Rabi Awwal along with Urs (death anniversary) of Hazrat Muntajib Uddin.

Some details of persons of palanquins.

In the book '*Roudatal Aqtab'* the writer was mentioned the details of some persons who came from Delhi to Doulatabad

along with Hazrat Muntajibuddin and their details are as follows.

1. Hazrat Khaja Mohammed Sahib.

He was his spiritual brother and he was buried in the tomb of Hazrat Mountajib Uddin.

2. Hazrat Khaja Shams Uddin

His grave is situated outside of the tomb of Hazrat Muntajib Uddin near the wall on the eastern side and he was his sister's son.

3.Hazrat Khaja Siraj Uddin.

He was his maternal uncle and his brother and sister's grave are available at the back side to the tomb Hazrat Mountjibuddin Sahib in the western side in other tombs.

4. Hazrat Syed Kabir.

He was the first teacher of Hazrat Muntajib Uddin. His grave is situated on the western side where there is one well, which is at the head side of the mausoleum.

5.Hazrat Sader Uddin Bhakri.

6.Hazrat Fakher Uddin Bhakri

The graves of above two pious persons are available on the outside of the shrine area in the north side under the acacia (Kiker) tree at the side of the road.

7.Hazrat Zahir Uddin Bhakri.

8.Hazrat Husam Uddin Bhakri.

9.Hazrat Bahu Uddin Bhakri.

10. Hazrat Siraj Uddin Bhakri.

Serial number 7 to 10 were buried in the mosque of *'Char Sadah Auliya'* and above all were spiritual brothers of Hazrat Muntajib Uddin.

11.Hazrat Peer Bader Uddin Nav Lakhi.

He was buried in the near the mountain area of ‘Howda’.
He was spiritual brother of Hazrat Muntajib Uddin.

12.Hazrat Kamal Uddin

He was a spiritual brother of Hazrat Muntajib Uddin Sahib. His grave is situated in the ‘Mandi Takeri’ area in the northern side.

Also, his brothers and sisters and one courtier Doulat Shah Darbari were also coming along with him from Delhi to Doulatabad.

As the servants of shrine used to point out many hundred graves there. At the foot side of the tomb and in the shrine area and around it there are many graves are there and for all these graves they say that all these persons of the graves are belong to friends of Hazrat Mantajib Uddin. Also in some other places of India and in the land of Deccan there are available many thousand holy persons and among most of them belongs to friends of the Hazrat Muntajib Uddin and who were with them in the group of 1400 palanquins and who came there for the preaching and the propagation mission purpose of Islam in Deccan and in its surrounding areas.

Tomb.

There are two compounds of shrine of Hazrat Muntajib Uddin are there and in the area in which the tomb is situated is small and it is at a higher level than the other area. There is a grand mausoleum over the grave of Hazrat Muntajib Uddin. There are available some copies of holy Quran and one steel mirror inside the tomb building which belongs to the period of Tana Shah of Golconda kingdom. On the grave there is cover of golden-lace work and inside of the tomb there is velvet tent available. At the door of the

tomb there is available black marble flooring. At the side of the eastern wall grave of his sister's son is situated and at the side of the western wall, the grave of his other sister's son is there. At the western side of his tomb, his mother Hejira Bibi's grave is situated. And she is well known there as Ma Sahiba.

The Urs (death anniversary).

On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 4th Rabil Awwal of Muslim calendar at the famous Hazrat Muntajib Uddin's *Dargah* (shrine) in Khuldabad Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. During the Urs (death anniversary) the visitors in large number will visit the shrine building for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

In this way the above ceremony will be arranged on a grand scale and the visitors will visit the mausoleum from near and far away places. His Urs (death anniversary) is celebrated on the large scale comparing to other holy, pious personalities of Khuldabad Sharif and also it is well known in the area of the Deccan. It is commenced with the celebration of Urs (death anniversary) of Hazrat Burhan Uddin. Upon arrival of Hazrat Burhan Uddin Garib's arrival to Khuldabad he used to celebrate Urs (death anniversary) of his younger brother Hazrat Muntajib Uddin with great love and affection and he was celebrated it for a period of 20 years. And the same type of celebrations and formalities

have been in the practice since 700 years and till now there is no change at all.

The Urs (death anniversary) ceremony.

The following ceremonies are organized.
1. White washes.
2. Farashan.
3. Sandal ceremony.
4. Illumination of lights on the tomb
5. Reciting of the Quran.

Every year the arrangement of Urs (death anniversary) ceremony used to start from the first of Rabil Awwal but actually all formalities are commencing from 4^{tH} Rabil Awwal.

On the 4th Rabil Awwal the ceremony of Urs (death anniversary) started in the following way. After passing some years, so it became a tradition in the shrine for the arrangement of flowers on the Kalas (spire pinnacle) of the mausoleum on the commencement of Urs (anniversary) ceremony and this ceremony (flower bouquet) which will organize there in the presence of large of persons in the shrine building. After this ceremony upon reciting Fateha (first verse of the Quran) the white washing work will be started and this ceremony is famous and well known and it is called locally as 'Taqrib Chuna'.

On the 5th Rabil Awwal aftr reciting Fatiha (frist verse of Quran) and after distribution of sweets the sandal work is done inside the tomb and which is known as 'Sandal Mali' and upon closing the doors of the tomb the service of the grave is being done and this ceremony is known as

‘Farashan’ and after this the used cover of the grave will be removed with a great respect and honor and will be taken to Satkonda area which is one mile from the shrine building and where there are some wells are there in which the cover of the tomb is washed and brought back in the evening time in the shrine building. The washing water used to clean the cover of the tomb will be collected by the persons as a benediction (Tabrek) and will be distributed among all persons and it will well known and famous that the water is elixir (Aksir) for all diseases and problems.On 6th Rabil Awwal after the Zuhar (afternoon) prayer the reciting of the Quran will be started and which will be continued up to the next day. On the 7th Rabil Awwal the procession of Sandal will be started from the Khuldabad Sharif with great grandeur and on the large scale basis. In the procession more than 60,000 persons will participate and get felicity for it. In the midnight at 12’O clock the meeting of ecstasy (Sama) will be started at the opposite side of the shrine and at that time the doors of the tomb will be closed and service of the tomb will be commenced in this matter.

On the grave the devotees will specially arrange for the pavilion with bedecked with shoots and sprays (Mandawa) which is well known local tradition and upon this the doors of the mausoleum will be opened to all general visitors persons to visit the tomb. At this time there will be a such condition which prevailed upon the persons which is not possible in the writing and which is required to see the same physically. The Qawwali (mystic chorus) will be stopped at the time for (morning) prayer and after Fajr

(morning) prayer the reciting of the Quran will be commenced.
On the seventh Rabil Awwal the lights will be illuminated and at the time of midnight at 12’ O clock the Qawwali (mystic chorus) programs will be stopped and in its place Melad Sharif (meeting held to celebrate the holy prophet’s nativity) program will be started and which will be continued up to prayer time of Fajr (morning prayer) and after the prayer there will be permission of the Qawwali (mystic chorus) programs which will be continue again up until the next day.
On the 8th Rabil Awwal at the time of 12’O clock midnight a special Qawwali (mystic chorus) program will be commenced and which will continue up to Fajr (morning time) prayer time and after reciting the Quran will be started and after this there will be a recitation of Faitha (first verse of the Quran) program and after this the sweets will be distributed among the visitors to the shrine and in this way the Urs (death anniversary) celebrations will be ended.
At the end of this article it is prayed for the fulfillment of their desires and wishes for the visitors who will visit the shrine in large numbers for the sake of the Sheikh’s name (Amin).

2.Biography Hazrat Burhan Uddin Auliya Gharib

The mausoleum of Hazrat Burhan Uddin Auliya Gharib.

Name and lineage genealogy.
His name was Burhan Uddin Auliya Gharib and he is resting in Khudabad Sharif and he is one of the pious personalities of Aurangabad. His name is famous and well known as Burhan Uddin Gharib. He was well connected with two genealogical records. He was contacted by 11th generation with Imam Abu Hanifa and in 21th generation, he was connected with the Allah's final apostle. He was pledged to Khaja Nizam Uddin Auliya and obtained the saintly dress from him. He belongs to devotees of old pious personalities.
He was the elder brother of Hazrat Muntaqab Uddin Zari Zari Baksh. So for this reason the people of Khuldabad

called his shrine as a big shrine (Dargah). Upon the death of Hazrat Muntaqab Uddin as per his spiritual master's instruction he came to Khuldabad from Delhi.

Birth

As per reference from the book '*Roudha Al-Aqtab'* Hazrat Burhan Uddin was born in the year 654 Hegira in city Hansi and his parents used to call him as Burhani instead of Burhan Uddin.

Parents

His father's name is Sheikh Mohammed and his mother's name is Bibi Hajira. His grave is situated in the tomb, which is located in the compound in the western-northern side. Sheikh Mahmood had 4 sons and 5 daughters and among all of them Burhan Uddin was the elder son of his parents.

Genealogical record

1. Khaja Burhan Uddin Gharib.
2. Hazrat Mahmood.
3. Nasir Hanseri.
4. Sultan Muzafar.
5. Sultan Ibrahim.
6. Sheikh Aba Baker.
7. Sheikh Abdalla.
8. Sheikh Abdur Rashid.
9. Sheikh Abdus Samad.
10. Abdus Salam.
11. Imam Abu Hanifa.

The meaning of Gharib

Since long time he has been much interested to learn alchemy so he was searching a perfect Sheikh in this matter. Due to his search he left Hansi city and reached in

Delhi and at that time he was passing through poor conditions of his life.
Hazrat Zain Uddin, who was his Murid (disciple) and his caliph and he says that when he left Hansi city and reached to Delhi and where he stayed in one deserted mosque, which was situated near a bridge and due to his blessing it was lighted and a large number of people started to come to that mosque. At that time there was great fame and a name for the favor and attention of Hazrat Nizam Uddin Auliya's general dining cloth and his public kitchen were famous in the all over the world. When he heard about the events of the Sheikh's perfection and general favor then he used to think in this matter that on trust of Allah it is not possible, such great eating cloth for poor persons and even for the kings and for others without alchemy and invisible hand it is not possible. But he was not known that Sheikh's tongue will work like alchemy and the eating cloth was due to kindness and grace of Allah. Whoever will be entered in a shrine will become like the philosopher's stone not like an alchemist. So in this way in his search of his interest in alchemy he was entered in the shrine of Hazrat Khaja Nizam Uddin Auliya.
Upon seeing his worst poverty condition Sheikh's special servant told the Sheikh that Burhan Uddin Gharib presented here and upon learning this the Sheikh told that the general persons known him well but he is still poor. So from that day he was become famous and well known with the title of Gharib.
His interest towards indigence.
Gradually he got a special position in the shrine of Hazrat Khaja Nizam Uddin. After some days the Sheikh was known

by the revelation of the innermost (Batani) his intention and so asked him for his service in the public kitchen. One day the Sheikh came into the public kitchen and asked to bring one clod for toilet. So he went outside and in search of it and found one clod and collected it, and upon his touch it was converted into gold so he was thrown it immediately and he picked another clod, which also converted into gold and so he has thrown it and went away and covered long distances in this matter. But in all places clods were converted into gold. So he began again he searched for the clods ,but he could not find it. He came back in the presence of the Sheikh and explained him all details in this matter. So the Sheikh told him " To search such a thing which is useful for toilet and to desire such a thing and for it wasting of precious life period is not also a good thing.''

Upon hearing his Sheikh's instruction Burhan Uddin left his thinking to learn alchemy in this matter and he began his interest in indigence.

Caliphate.

He came from Ghiyaspur to Delhi in the year 693 Hegira at that time there were following two persons were there in the service of Hazrat Khaja Nizam Uddin Aulia.

1.Hazrat Burhan Uddin Gharib.

2. Hazrat Kamal Uddin Yaqub (his grave is situated in Patan Gujrat).

Dream.

Hazrat Sheikh Burhan Uddin Gharib said that before his pledge to Hazrat Nizam Uddin Auliya he saw a dream in which he was fallen in a trench and he tried his best to come out from there but he was not successful in this

matter. Suddenly Hazrat Nizam Uddin Auliya helped him in this matter as he came out from there by holding his hand in this matter. Upon his pledge to the Sheikh he explained him the details of his dream to him and the Sheikh told him that "On that day I have given my hand into your hand." Renewal of his pledge.

As per reference from the history book '*Tariq Farista'* that once he was sitting on the earth in the public kitchen. Due to very much cold, he spread his kitchen's small mattress which was on his shoulder on the earth and he sat on it. For this reason someone had complained in this matter with Hazrat Nizam Uddin Auliya that Burhan Uddin Gharib used to sit in the public kitchen on the small mattress. Upon hearing this the Sheikh told that it is not good and still in his head lust is there. So for this reason he asked him not to come into his presence. When he heard the Sheikh's order in this matter. Then Burhan Uddin Gharib became upset due to separation from of the Sheikh. Many times, many friends tried in this matter, but the Sheikh did not accept any recommendation in this matter. When all endeavors were become unsuccessful, then he was requested Amir Qusro in this matter and as he loved him very much so for this reason Amir Khusro put his turban on his neck and asked him to stay at the place where the footwear are kept. At that time the Sheikh was doing ablution while was putting his cap on the bent style on his head and when Amir Khusro saw the Sheikh then he recited one Persian couplet with which Hazrat Nizam Uddin Auliya was very much happy and he stood and took both of them under his shoulders and was renewed the pledge of Hazrat Burhan Uddin Gharib.

Wisdom.
In the reference from the book *'Fatuh Auliya'* that on the day on which Hazrat Muntajib Uddin was dead in Khuldabad and on that day this event was happening that Hazrat Nizam Uddin Auliya was doing ablution and the Hazrat Burhan Uddin was there in his service while holding the water jug and he was pouring water for ablution for him. Hazrat Nizam Uddin Auliya asked him whether his brother was older or younger with him.? So for this reason Hazrat Burhanuddin was able to know in this matter that his brother is no more in this world. On the next day he brought the goods which are required for Ziart (third day funeral rites) of his deceased brother Hazrat Muntajib Uddin and he came into the meeting place of his Sheikh. So all persons who were present there asked him in this matter. So Burhan Uddin told them that yesterday, Sheikh asked him that whether Hazrat Muntajib Uddin was his younger or older brother so by his wisdom he got this idea that his brother already left this world as word was referring to past tense. After the end of this meeting the Sheikh told him that he was selected him as successor of his brother in Khuldabad Sharif so you should proceed soon to Khuldabad. Upon his Sheikh's order he was become silent and was upset with the thought of separation from his great Sheikh so he was sad in this matter. But due to manners and etiquette he did not say anything in this matter. Upon watching this condition and due to his silence in this matter the Sheikh asked the reason for his silence. So Hazrat Burhan Uddin told him that he will be left away from his sandals. So Hazrat Nizam Uddin Auliya told him to keep the sandals on his head and due to the pain of leaving

him and which was so severe that he was becoming uncontrolled in this matter and he began weeping in this matter.
So the Sheikh told him why he is reluctant in this matter to go to Khuldabad Sharif.? So he told him with humility and sincerity that he will be away from his meeting place. Due to his favor and attention he told him to take away all disciples and caliphs who were present at the meeting place at that time and to go Khuldabad along with them there. In the book '*Fatuh Auliya'* it is mentioned that there were total 700 persons and some other historians says that they were total 400 persons who were present at the meeting place at that time. But Mohammed Qasim Farista has mentioned that they were total 400 persons. And also the following persons were also going to Khuldabad along with Hazrat Burhan Uddin Garib.
1. Hazrat Amir Hasan.
2. Hazrat Ala Sanjari.
3. Hazrat Sheikh Kamal Khajandi.
4. Hazrat Sheikh Jam.
5. Hazrat Sheikh Fakher Uddin.

Last try

Hazrat Burhan Uddin helplessly started his preparation of his journey to Deccan and in this matter, he tried last time to stay in the company of his Sheikh and requested him that it is very difficult for him to leave his company so the Sheikh did meditation in this matter and told him that " Burhan Uddin it is prudence of Allah is there that you should go immediately to Deccan and be satisfied in this matter that there will no veil among us."

Departure from Delhi.

As per spiritual master's orders he left Delhi for his journey towards Khuldabad Sharif. At the time of departure the Sheikh awarded him the following which are mentioned as follows.

1. Some relics.
2. Saintly dress of caliphate.
3. Grace (Namat) of innermost (Batini).

He was advised following five instructions which are as follows.

1. To give the relics and saintly dress to Maulana Dawood Hussain (Syed Zain Al-din).
2. To give preference to mothers' willingness than other things and to think it as mercy of Allah.
3. To perform five congressional and Friday prayers and never ignore these prayers.
4. Always to be live as bachelors.
5. To take care of my spiritual sister who is living in Doulatabad.

Upon kissing the feet of the Sheikh he left from the residence of his spiritual master towards his journey to Doultabad.

New city

Hazrat Burhan Uddin Gharib along with his friends after covering many places and jungle areas and they found one village in healthy place of jungle area so they stayed there one night in that village. At the side of the village and at the bank of river Tapti he sat on the stone and made ablution and prayed in congressional and after his prayer he was prayed for one big city’s rehabilitation there and his prayer was accepted and one big city was rehabilitated there and its name is well known as famous as Burhanpur

and he left from there after Fajar (morning) prayer for his onward journey towards Deccan.
After some days of the journey he was arrived in Doulatabad which is also known and famous as '*Baghe Roudah'* in the year 718 Hegira Or 720 Hegira. Due to his favor and his attention there were great benefits to the following persons in Doulatabad.
1.Poor persons.
2.Mashaiq (learned persons).
3.Fakirs (Darvish).
Also a large number of persons become his disciples and devotees. The list of persons who came to Doulatabad from Delhi is very lengthy and if we try to write all of them, then it will require a lengthy book on this matter so for this reason the details of names of pious persons are not included in this brief episode and only the details of events of Hazrat Burhan Uddin Garib are added in it.
Prediction of his death.
He was staying in Doulatabad for a period of 18 years upon arrival from Delhi. When he becomes 80 years old in the year 735 Hegira and then he was becoming ill, so for this reason the persons thought that he will be dying soon. So when he heard this news in this matter,then he told Abdullah Matbaqi that the people are reluctant for his illness, but this time he will be recovered as his spiritual master has given me some things which are still pending with him. But during his next illness period, which will be continued for a period of 3 years and during such condition by the grace of Allah,I will be benefitted by night of power (Shabe Qader) and after that time I will leave this world and see the all Mighty Allah. It means he will be dying

during his second period of illness. Abdullah Matbaqi says that the Sheikh predicted his second illness details before four years and asked him not to say this secret to anybody. So during his life time I never disclose in this matter to anybody. So in this way he was recovering from his first period of illness.

Death.

He was becoming ill again in the year 736 Hegira. And during this period of illness he was used to weep some time. So the Sheikh's disciples Khaja Mubark Ghouri, who was his disciple once he was in his presence so he told me that Mubark do not think that he is weeping due to fear of death or illness. But to reason of absence of remembrance of Allah for a while so he will weep in this matter. The lover of Allah never weeps for the following conditions.

1.In all conditions.

2,Pain or grief.

As the pious personalities used to think that illness and problems are a mercy from Allah.When his illness, extended for longer period so the persons of manifest thought it is illness so they brought experienced doctors to check his health condition. So the doctors after checking his pulse beating told that his body was converted as the soul. So for this reason there is no cure available with us or even the other doctors could not able to cure him in this matter. Before his death, he was in the following conditions.

1. Engrossment
2. Absorption.

Due to the above conditions when any person will use to come there to kiss his feet, then the servant will call the

name of the visitor. When his time of death came nearer when somebody will present there, then he will give something to him and used to ask to leave him. Once he was distributed many coverlets. During his period of illness he was informed disciples about his death and place of his burial.At last days of his death he was called all his disciples one day and give them his special advices to them. Some time before his death he kept a bead of Hazrat Nizam Uddin Auliya before him and wears turban on his head and he began saying as follows.

“ That he is Muslim and belongs to Ummat (nation) of Allah’s final prophet Mohammed (peace be upon him) and he is a disciple of the Sheikh. As a matter of fact, he was not pious person but he was living in the company of pious personalities and did the work of carrying their sandals and by saying this he was taken his face into prostration on the bead of Hazrat Nizam Uddin Auliya.”

There is A difference about his date of death. As per saying of his disciple Mujad Uddin that on 12th Safar 738 Hegira, on the Tuesday at the time of the Chast (mid-morning) prayer Hazrat Burhan Uddin Gharib called his servants and instructed them to go into the kitchen to eat the food from there. As per Sheikh’s instruction all persons who were present near him were going into the kitchen for eating the food from there. Only Khaja Rasheed Uddin, who was his disciple was there with him in his service. He told him where is the dress of our Khaja Sahib and to bring the same. Khaja Rasheed Uddin told him that the dress is kept in the room and he moved further to hear what the Sheikh will give instruction in this matter, but upon watching him carefully and found him that he was already leaving the

world. On that day the dead body was kept safely and on the next day on 13th Safar in the year 738 Hegira., on the Wednesday treasure (Gunj) of secrets of Allah was buried. As per tradition, it is known that he was died on the 8th of Safar in the year 738 Hegira. So as per this custom every year his Urs (death anniversary) is celebrated on 8th Safar.

Mausoleum.

Hazrat Khaja Sheikh Burhan Uddin's mausoleum is situated in Khuldabad Sharif, which is famous and well known so the visitors from near and far away places in the large number who will visit the shrine for the fulfillment of their desires and wishes for the sake of the Shaikh's name. There is grand mausoleum was constructed over his grave and in front side of the tomb there is a stone floor is available. On stone floor there are marks of silver nails available there. About silver nails it is famous in the shrine that when there was no source of income available to the servants of the shrine, then at that time these nails used to grow longer so for this reason the servants used to cut these silver nails at a particular time and used to sell in the bazaar and used to cover the expenses of the shrine as well as they used the money for their personal housing expenses. When a system of Jagir (estate) was started, then the growth of silver nail was stopped and now only mark of the silver nails left on the floor of the shrine and the servants of the shrine point out the marks of the silver nails.

The Urs (death anniversary) ceremony.

Every year on the 8th of Safar the Urs (death anniversary) ceremony used to commence in the shrine building. The schedule of programs is as follows.

On 8th Safar White washing.
On 9th Safar Farashan.
On 10th Safar Sandal ceremony.
On 11th Safar illumination of lights.

On 12th Safar reciting of the Quran and the cover of the grave will be removed and will be taken to the washing at Satkande place.
During the Urs (death anniversary) ceremony there is no large number of persons are found. It means only local persons used to participate in the ceremony and all other ceremonies are held as per the Urs (death anniversary) programs of Hazrat Mutabjib Uddin Zar Zari Baksh.

Miracles.

As status and position of the Sheikh was increased very much so in the same way his miracles were also increased. In his life history, he performed so many miracles at different occasions. So for this reason it is not possible and it is a hard task to mention all of them here in this brief episode. Due to this fact, some miracles are mentioned which are as follows.

1. Once a woman came there to see him upon suffering with severe pain in her head and due to this problem she was very upset and restless in this matter. She requested him and told him that she had severe pain in her head, so please cut her head or pray in this matter so that she could find relief in this matter. When he heard her request, he

was smiling and told her that if the head will not be broken then her pain will not be gone. Upon hearing this she left from there to her house and she sat at the side of one old wall and at that time suddenly one stone was falling on her head from the upper side and blood was discharged from her head and upon this there was no more pain in her head.
2. As per reference from the book '*Gharib Karamat'* that once two persons came to see the Sheikh to pledge him, but he was accepted one person for his pledge, but he told another person that he had any doubts or suspicions in mind so he is no good for the pledge. So one should not visit the Darvish person in that condition and it is not good so it will be termed as insolence in this matter. When the two persons left from the Sheikh and one person who become his Murid (disciple) asked him when the Sheikh did not accept you for his pledge and what is secret in this matter.? So the other person told him that there many ideas were coming into his mind at that time and some time it was coming to become his disciple and some time there were ideas in his mind not to become his disciple. Also, there is necessity of bathing for him.
3. One day one person came there to check the Sheikh and he sat there in cross legged position and started to discussion on any issue. So on that condition the Sheikh called him to sit near him so for this reason he was beginning shivering due to his discussion and for this reason his first idea about the Sheikh was left of his mind. In the discussion the Sheikh told him the details of events which were happening to him during the period of 12 years and his description were so perfect that as he was also present there and watched all events personally. In those

past events, he also told him about his love story of a woman so for this narration that person was surprised in this matter and then he comes to become his disciples and pledge to him.

3. One person who was known and famous as Taj Uddin, who was having a large family with him, but his source of income was very less. Once he complained his problems with the Sheikh. So the Sheikh told him that if Allah wills there will be available prosperity to him soon but at that time he didn't live in the world. It is fact that it was happening as per his prediction.

4. Once Fakher Haider came to see him and he had a thought in her mind that if the Sheikh is perfect,pious personality then he will give him sugar-candies. So as per his thought the Sheikh was called his servant and asked him to give some sugar-candies and told Fakher Uddin do not take the examination of the Darvish persons.

5. Khaja Ramzan says that once in his house all members of his family were becoming ill, so for this reason his father sent one water pot to the Sheikh and instructed him to explain the details of condition of illness of all family members in this matter. So when arrived there and explained the details of the illness to the Sheikh so he did blow over in the water and asked to give water to all persons except one person. Upon reaching back to his house he was given water to all persons except that person so all patients become well and the person whom the Sheikh was prohibited to give the water was died.

Quotes.

The Sheikh sayings are many and some of them are mentioned as follows.

1. The Darvesh should not keep Amant (entrusted things) with him and should not involve in the matters of surety and witness.
2. The Darvesh should remove the things which he had in his hand and in his head it means he should remove the money and proud of him.
3. The Darvesh should not wear thin clothes.
4. The world is like a shadow and when he will go towards it, then the shadow will run ahead of him. When one person who will turn away it his back from the world, then it will come to his face side of him in the same way one who will turn his face toward the world, then the world will to come to his backside and those who will turn away his face towards from the world then the word will turn his back towards them.
5. The goat will drink water without making wet of the feet while sitting on the support of the knees and when she will die then the skin of her body is used for water purpose and in the same way the human being, not allowed any dust particles on his clothes but when he will leave the world then he will be buried in the earth.

3.Hazrat Syed Dawood Hussain Shirazi alias Syed Zian Uddin Sahib alias Bawis Khaja

Mausoleum of Hazrat Syed Dawood Hussain Shirazi.

His name and lineage genealogy.

His name is Syed Dawood Hussain and he was given the title from his Murshid (spiritual master) and the people will call him by the name of Bawis Khaja and he is famous with this name. His father's name is Khaja Hussain and paternal uncle's name is Khaja Umru. Hazrat Khaja Hussain and Hazrat Khaja Umru are both real brothers and their father's name is known as Syed Mahmood Shirazi Bin Syed Mohammed Rouz Miya.

Birth.

Hazrat Syed Zian Uddin was born in the year 701 Hegira in the city of Shiraz in Persia. During his childhood his mother was died and she was well known for her following qualities.

1. Abida (worshipper).

2. Zahed (ascetic).

He was seven years old when his mother left this world. After his mother's death, his father Khaja Hussain took care of his bring up.

Childhood.

In his younger age, he went to the Hajj pilgrimage under guidance of the following two pious personalities of Shiraz and in this way he left his home city Shiraz and reached to Makkah and he was visited all holy places in Makkah and Madina.

1. Moulana Nasir Uddin Sahib.
2. Moulana Shahab Uddin Sahib.

As per his fate the key of the doors of success was with Hazrat Burhan Uddin Gharib so for this purpose he came to India from Arabia and arrived in capital city Delhi.

Education.

Upon his arrival in Delhi he was memorized holy Quran in a very short period of time and started learning many knowledges. He was learned knowledge from Moulana Kamal Uddin Samana and other famous Mashaiqs (learned persons) of Delhi and obtained certificates from them.

Arrival in Doulatabad.

At the time of Sultan Mohammed Tuqhlaq when he ordered Delhi persons to migrate to Devagiri then he was also going there with his teacher Moulana Kamla Uddin Samana.

In Doulatabad he was becoming famous and well known for his knowledge and wisdom so for this reason many famous learned persons (Mashaiq) and students came to see him to obtain knowledge from him.

Teachings.

He was always used to busy in one mosque, teaching and explaining the exegesis of the Quran and Ahadis (traditions of holy prophet) of Allah's final apostle and he was also busy there in the following.

1. Teaching and instructions.
2. Mystical exercise and worships.

He used to ignore Sufi pious personalities and will not like them also will not listen Samah (ecstasy) and for Samah he used say remarks of taunt in these matters.

During those days there was great fame and name of the pious person of time Hazrat Burhan Uddin Gharib and his Samah (ecstasy) meetings were well known and famous in Khuldabad Sharif.

Many disciples of Hazrat Zain Uddin used to participate in the Samah (ecstasy) meetings of Hazrat Burhan Uddin Gharib and due to his attention there was much favor available to them. So for this reason Sheikh Zain Uddin was upset and angry with their disciples in this matter.

Event of his pledge.

One day Hazrat Burhan Uddin's one disciple who was also a disciple of Syed Zain Uddin went to see him to learn the book *Miskawat al-Misbah* and upon finishing of the lesson he was joined in the ecstasy meeting of Hazrat Burhan Uddin Gharib and due to attenuation of Sheikh there was a condition of ecstasy prevailed upon him and this news spread to Hazrat Zain Uddin.

On the next day in the presence of many Mashaiq (learned persons) who were his followers, he called his disciple and he was upset and angry with him and told him that "He is also present in the company of dancing people and for this

it is very sad thing that he have destroyed whatever knowledge which he have taught him." So for this reason that disciple was silent and not said anything in this matter. Again he told him that he will ask one thing so he should reply truly in this matter whether he is better in knowledge and wisdom or his other spiritual master. In the beginning the disciple was silent and not replied him in this matter. But when there very much pressure on him, then he replied him that "He is his lower servant and so he could not dare to reply in this matter and he could not able to know his status and position and as well as Hazrat Burhan Gharib's status and position in the fields of knowledge and wisdom and so for this reason to show the superiority of each other he is helpless and not able to reply in this matter" . But Syed Zain Uddin told him that it is sad that being of his disciple he is not saying truly on this matter. So until he will not say truly think he will not be relieved in this matter. So in this situation the disciple thought that his master is very upset and angry in this matter so there is no relief unless to tell the truth. So he helplessly told that as a matter of fact, he is superior in the knowledge of manifest, but Hazrat Burhan Uddin is more perfect in the knowledge of innermost due to favor and attention of his spiritual master Hazrat Khaja Nizam Uddin Auliya. So the edge of his shirt will not get its dust in this matter. Upon hearing this Sheikh was becoming very upset and angry in this matter. So he went into his room and brought four sheets of papers on which were written the following items and problems which he was faced during his entire life of teaching and instructions of knowledges.

1, Difficult dictionary items.

2. Un-soluble question.

To answer the above questions the learned persons of time were becoming helpless in this matter. As per his daily practice, he used to write the same and hope that he will get the answers from the Holy Harem (grand mosque) in Makkah upon his visit to that place. So he brought the four sheets of papers of his questions and told his disciple that if his master is superior in the knowledge of the manifest and innermost than him, then he should bring the solution of these questions in this matter and he will allow him a period of six months to solve these questions to him otherwise he will punish him severely so that he should not speak such useless talking in the meeting of the learned persons. So that disciple went from there to see Hazrat Burhan Uddin Gharib's house. On the way he began thinking that if he will have not gone there to study, then such difficult and problem would have not been arisen in this matter. So thinking in this matter, he reached Sheikh Burhanuddin Gharib's shrine. When Burhan Uddin Gharib looked at him and told him that come soon here he was waiting for him for a long time. Without his reply he told him that upon the time of difficulty of Syed Zain Uddin due to help of Allah, he used to keep writing all answers on the some papers. The solution of all problems has been explained in different styles so go inside the room and bring 8 paper sheets from the room and hand over the same to Syed Zain Uddin. After conveying his Salam tell him that the solution of all questions in available on the paper sheets. Upon hearing this the disciple was very happy and took 8 paper sheets and went to hand over the same to his master Syed Zian Uddin. So he went there and

sit there in the position of folding his two legs with great respect handed over 8 papers of solutions of the questions to him. Upon seeing the disciple he was smiling and he thought that due to urgent come back of the disciple which shows that Hazrat Burhan Uddin Gharib is helpless to answer his questions. So it is impossible for him to answer his questions. He was thinking as above, but during this time the disciple told him that the solutions of his all questions are presented here with. Upon the checking the papers Syed Zain Uddin come to know that the papers which the disciple was brought were not the same which he was sent through him.

So he began his careful study of each and every question from the beginning and find every question was thoroughly answered clearly and upon study of all answers the veil of ego was no more there in his eyes of pride and there were an indication of changes in his face and the tears were starting from his eyes. So for this reason all disciples surprised upon the condition of their master, but no one could not able to ask the reason in this matter. At last his heart becomes restless and so he stood to see Hazrat Burhan Uddin Gharib with so much interest and affection in this matter and he was started towards the shrine of Hazrat Burhan Uddin Gharib. Also, some of his disciples who were perfect in many knowledges were also accompanied with him as the fate was written on his face the line of felicity.So when he reached in his shrine and when he saw him and run towards him and put his head on his foot and Hazrat Burhan Uddin Gharib told him this is not good as per Islamic (Sharia) rule. So Syed Sahib told him that he used to think this practice against the Islamic

rule and for this reason he was kept away from the grace of innermost in this matter.
As per tradition when he left towards Shrine of Hazrat Burhan Uddin Gharib then he instructed all his disciples to keep away from the un-Islamic acts, but when reached the upper side of Ghat Doulatabad and when he looked at the residence of Hazrat Burhan Uddin Gharib then suddenly he bow down his head and continued his journey towards his shrine. When the disciples saw his master's action so they could not control in this matter and at last one of disciples dare in this matter and asked him, sir, you have acted against the Islamic law and you have prohibited us in this matter and now you have done against your instruction and so what is its reason in this matter.? So first he becomes silent and then upon their very much insisting on this matter so he told them that do you not see that two tigers are running at his sides if he do not respect of Hazrat Burhan Uddin to this extent in this matter then he did not know what they will do for him.?. So in this way he reached the shrine of Hazrat Burhan Uddin Gharib and kissed his foot so he told him "Oh : Dawood Hussain this act is not legal as per Islamic rule" and Syed Saheb told him that, sir, when I did not know in this matter so he was not aware of the grace of the innermost (Batini).
Hazrat Burhan Uddin Gharib removed his dust of repentance from his face and with great respect asked him to sit at his side and called servant Shad Bakht who is famous with the name of Kaka Sahib to bring something for Moulana Dawood Hussain so he told him that "Spiritual master know well that nothing is there in the kitchen now." So he told him in the house of Darvesh there will be

something available so go and bring the same from there. So Kaka Sahib went again in the kitchen and found there was hot Halwa (batter pudding) and cold water jug was available there so he brought the two things before Hazrat Syed Zain Uddin and Moulana eat the Halwa (batter pudding) and drink the cold water. Then he asked his disciples to leave from there and after this his pledge to him along with the compiler of the Moulana Rukun Uddin Kashan who compiled the book '*Tafas Anfas*'in the year 736 Hegira.

Caliphate.

When the last time of Hazrat Khaja Haruni came then he had given the following things to Hazrat Khaja Moin Uddin Chisti and told him one saintly dress is for you and other saintly dress should be kept with him a entrusted thing (Amant) and which will be reach to Hazrat Syed Zain Uddin by the chain of this Sufi order.

1. Two saintly dresses.
2. Certificate of caliphate.
3. Amanat (entrusted thing).

So for this reason during his whole life Hazrat Khaja Moin Uddin Chisti kept the above things with him and when his last time came, he was handed over the following things to Khaja Qutub Uddin Bakhtiar Kaki.

1. Saintly dress.
2. Certificate of caliphate.
3. Amanat (entrusted thing).

So these things have reached to Doultabad through the following chain of Sufi persons whose names are as follows.

1.Hazrat Farid Uddin Gunj Shaker.
2.Hazrat Nizam Uddin Auliya.

3.Hazrat Burhan Uddin Gharib.
Hazrat Nizam Uddin Auliya was given the above three things to Hazrat Burhan Uddin Gharib at the time of his departure to Deccan and told him that Hazarat Moulana Dawood Hussain Shirazi will enter into your Sufi order so give him saintly dress and so to keep the saintly dress as Amant (entrusted thing) with him and with saintly dress and give the certificate of caliphate to him. When he made a pledge to him in the year 736 Hegira and from that time he was used to live in the company of his spiritual master Hazrat Khaja Burhan Uddin Gharib and who trained him in the following things.
1.Education.
2.Mystical exercise and worship.
3.Daily engagements and recitals.
4.Zikar (remembrance of Allah).
He was awarded his saintly dress and certificate of caliphate and all other things which he received from Hazrat Khaja Nizam Uddin Auliya on 18th Rabil Thani in the year 737 Hegira. So was freed himself from the burden of responsibility in this matter.
Hazrat Burhan Uddin Gharib left this world on 8th Safar in the 738 Hegira. So he was becoming his successor and caliph after three days and started his teaching and preaching mission.

The Saintly dress.

The saintly dress which was reached to Moulana Dawood Hussain Shirazi through Hazrat Khaja Haruni and in this matter, it is said as per confirmed tradition and it is well known fact that the holy dress belongs to Allah’s final apostle.

Relics.

It is well known and famous in Doulatabad that there are two things which are available are as follows.

1. Saintly dress.
2. Moui Mubarak (relics of Allah's last prophet).

The saintly dress is available on the north side of the mausoleum and Mau Mubrak (relics of Allah's last prophet) is available in the mausoleum of Hazrat Burhan Uddin Gharib in the hall which is known as Darchak's southern room.

Ziarat (public show)

Every year on the 12th Rabil Awwal after Zuhar (afternoon) prayer it will be kept for Ziarat (public show) for the people. First there will recitation of Quran session will be organized and after some time some Natia Qasaid (encomium on the holy prophet) are recited then one wooden box will be brought from the room in which there will be available in one small box in which Mua Mubrak (relics of Allah's last prophet.) is kept and it will be brought on top of the head by the trustee and upon sitting on the pulpit, which is there under a Molsari (tree bearing jasmine like flower) tree and they used to open the box first and upon opening it they will open small box and from the box the persons used to watch the Mou Mubrak. (Relics of Allah's last prophet.) Upon watching this, all persons used to gather in the small shrine to watch the saintly dress there. Where also after reciting Quran and Natiya Qasaid (encomium on the holy prophet) the trustee used carry the box of the saintly dress on his head and will come out of the room and then he will use to take it to the pulpit, which is situated in the tomb of Syed Zain Uddin on the eastern side

with great respect and honor and the saintly dress is taken from the box and upon this the people will watch the same. The visitors and custodians used to pour scent and rose powder on the saintly dress. Among the kings of Deccan Nawab Mir Usman Ali Khan was honored to see it many times.

Journey from Delhi

At the time of the revolt of courtiers of Doulatabad against Sultan Mohammed Shah, and when they dethroned Ismail so for this reason the Sultan Muhammed Shah came to Doultabad to solve this problem there and upon settlement of this problem, he arranged return journey of all residents of Delhi who were residing in Doulatabad and he sent them to Delhi and he also requested Sheikh Syed Zain Uddin to move to Delhi. So for this reason Syed Sahib also went to Delhi along with a royal army on Friday in the year 847 Hegira and he lived there some years in Delhi and come back again to Doulatabad.

The Sultan Feroz Mohammed Shah, who was the best friend of Darvesh persons came into his presence and requested him that not go anywhere and live in Delhi and to favor and pay attention of the mankind there. So he told him “Oh : Sultan forgives me in this matter as he wants to die in the shrine of his spiritual master Hazrat Sheikh Burhan Gharib.” Upon hearing this the Sultan arranged his travel arrangements for his journey to Doultabad.

Departure from Delhi.

At the time of his departure from Delhi Khaja Sheikh Nasir Uddin Chiraq Dehlavi and many other disciples and Mashaiq (learned persons) and courtiers and princes came at Shamsi reservoir. At that time Sheikh Nasir Chirag

Dehlavi prayed at the side of the Shamsi reservoir in the direction of Qibla (direction in which Muslims turn in prayer) and put his turban on his head and he was given him many relics of Hazrat Khaja Niazam Uddin Aulia.

In Pakpatan

From Delhi he was reached to Pakpatn. Upon his arrival the custodian of the shrine Hazrat Sheikh Mohammed Sahib came outside of the shrine to welcome him despite of his old age of over 100 years due to his status and position of Syed Zain Uddin. He was busy there day and night in meditation for a period of 30 days while closing the door of the shrine and he will be out only for the congressional prayers. Upon his stay for a period of one month in Pakpatan he left from there. At the time of his departure Hazrat Sheikh Mohammed Sahib was giving him some relics of Hazrat Baba Farid Uddin and up to one destination he came to say his goodbye. In Pakpatan a large number of persons pledge him and among them great Sheikh of Islam Mufti Sader Uddin is well known and famous.

Arrival in Ajmair

From Pakpatn he came direct to Ajmair city and visited the grand mausoleum of light, of Hazrat Khaja Moin Uddin Chisti. He was staying lonely in the tomb and in a period of 28 days he was memorizing the holy Quran and he was attained great favor and attention from the mausoleum of Hazrat Khaja Moin Uddin Chisti. Here also many persons become his disciples and devotees and after his stay of one week he left from there towards Deccan.

Reached back to Doulatabad

Upon leaving from Ajmair he reached back to Doulatabad and graced this city. This time large number of persons

and Sultans and Amirs (courtiers) visited him and got favors from him.
The period before death of Hazrat Syed Zain Uddin Sahib.

Alang

It is a word from Turkish language and its means fort wall. In Khuldabad Sharif, there is one building which is known and famous and all Muslims think it as a holy place. As a matter of fact its structure is not grand compared to other grand buildings of Doulatabad but it looks as holy places. But other buildings are tall and well decorated with impression and art work but other buildings will not reach to its greatness. Because in this building Hazrat Syed Zain Uddin lived his whole life. Since long time this building was known and famous for blessing and greatness and due to this importance it was visited by the peoples in large numbers in the past. Now the condition of this building is not good, but the first floor on which he used to live was also damaged and only walls are available. Now this building was damaged and deserted. Maulavi Ghulam Ali Azad wrote one reference about this building which is as follows.

“ Once one Darvesh was coming from the jungle with a bundle of firewood on his head to the shrine building. Due to the hardships of the way and sun heat he was keeping the bundle on the side of the house building and he took some rest there and later he came into the shrine building. They tried to use the wood in the kitchen, but there was no effect of fire on the wood. So for this reason all persons in the shrine asked the Darvesh the details in this matter. So he told them he kept the fire wood bundle for some time at the side of the house of Hazrat Syed Zain Uddin while

coming from the jungle. After this event when there will be any death in Doulatabad then the people used to bring the funeral and pass under the north wall of the building so by the grace and mercy of Allah there will be a protection to the deceased person from the fire of the hell.

Prediction about his last resting place

Three years before his death, he was staying on the first floor of his house and two years before his death at the time of Chast (mid-morning) prayer,he was called Khaja Shahab Uddin and left of the prayer mat and went towards eastern Daricha (window) where his mausoleum is situated and he pointed out him his final place of resting and told from this place to clear the earth up to Jamat Khana (meeting place) and this place will be used for his mausoleum. When as per his instruction they cleared the earth from there and Khaja Shahabuddin requested him to proceed there so he went there and inspected the spot and said his living and death will be happening in this place.

Illness

On Monday on 13th Rabil Awwal in the year 771 Hegira, he becomes ill due to cold and fever. Despite of his weakness, he used to perform his prayers in the standing condition. All obligatory prayers as well he will also used to offer the following prayers.

1. Sunnah (practice of the holy prophet) prayer.
2. Nafil (supererogatory prayers) prayer.
3. Mustahsab (desirable) prayer.

In those days one disciple told him that the weather condition of Roudah is very cold, so if he will like then we will take him to Doulabad so that upon his health recovery he can come back to Roudah again there. So he said that

leave him there because he want to die at the shrine of his Sheikh because where ever he will die then they will bring him back to Roudah.

Death.

He was seriously ill for a period of complete 12 days and since beginning to end of his illness, he did not eat except he lived on water only. On Sunday as per practice on a particular time he recited Sura (verse) Fatiha (first Sura of the Holy Quran) for the following purposes.

1. First time for his Sheikh.
2. Second time for Safety of the mankind.
3. Third time to keep away from calamity.

Reciting 3 times Sura Fatiha (first verse from holy Quran) was his daily practice and routine. Before Zuhar (after noon) prayer some servants of Hazrat Khaja Shahab Uddin and Hazrat Burhan Uddin Gharib were present there. Khaja Shahab Uddin told him that servants want to say something to him and if there will be permission in this matter so that they present their request. So he told I know it. After some time he put his thumb on his eyes and asked whether Azan (prayer call) was over?. So Khaja Shahab Uddin told him the time was near but prayer call of Azan was not begun. He said yes time is now for the prayer and asked all persons to ready for the prayer and he went on the prayer mat. When all persons have finished their prayers, then all servants came before him so that he can give them final advises there.

As per reference in the book '*Dalail Salikin'* in which it was written that at his last time there were no goods available to him. Some things which were left with him and which were given to him as gifts so he asked the servants to

distribute these items and went to the couch. The persons who were present there requested him for his final advises and to appoint his caliph. Upon hearing this he turned his face at the *Qiblah* (direction in which Muslims turn in prayer). Moulana Nasir Uddin with dares reminded him in this matter. So he told in Hindi language the following words and its translation is as follows.

“Do not call me.”

When Shams Uddin Fazal Ullah, who was present at that time and asked all persons to be silent there and told them there is no situation of this these things. So he did not appoint his successor and caliphate and not given permission to anybody to make disciples. During the period of illness he told his special servants that he is not found suitable persons for his caliphate due to their skill and qualities as well as their endeavors in this matter.

At the time of Asar (evening) prayer there was some condition of un-consciousness which was prevailed upon him and the time becoming out for him. Moulana Aziz Uddin Imam came from his head side and Khaja Shahab Uddin came from his foot side and have informed him about prayer time. So when he heard about this then there was some condition of unconsciousness was over on him and he sat on the couch without help of a pillow or servants and from there he was getting down on the prayer mat and completed his prayer. After his obligation prayer was over he was prostrate his head and he left the world on 25th Rabil Awwal 771 Hegira., on Sunday after Asr (evening) prayer. His mausoleum is situated in Khuldabad Sharfi which is well known and famous and due to this reason the visitors in large numbers will visit the shrine and pray Allah

for the fulfillment of their desires and wishes for the sake of the Sheikh's name.

Miracles.

As status and position of the Sheikh was increased so in the same way his miracles were also increased. In his life history, he performed so many miracles on different occasions. So for this reason it is not possible and it is very hard and difficult task to mention all of them in this small episode. Due to this fact, some miracles are mentioned as follows. We are mentioning here with one surprising miracle of the Sheikh which is as follows.

In Delhi one person who is called as Mir Hasan, who was young, educated and handsome, best singer of Delhi was there. His father arranged his engagement with a very lovely and beautiful girl and in her a local cruel ruler was much interested and want to marry her by his forcing and by illegal methods due to her grand beauty and loveliness. Mir Hasan's father tried his best in this matter and he was successful to marry his son with that beautiful girl. Upon this marriage the cruel ruler comes to know the details in this matter and for this reason he was very upset and angry and he wanted that Mir Hasan should not do intercourse with girl on that night so that he will try his best in this matter on that day. So for this reason Mir Hasan worried in this matter upon hearing all these news in the city. So he went to the house and thought if there will be intercourse with the girl then the ruler will leave his ill will and ignore the girl so he did intercourse with the girl in the daytime to be free and safe from this great problem. When this matter was known to the cruel ruler then he was upset and angry in this matter. One day he ordered his policemen for his

arrest and sent him to court for the judgement and ordered to cut his genital. So for this reason Mir Sahib suffered many problems in this matter. As a kindness of Allah was there so he recovered from the problem and left Delhi due to his disrespect as his name was becoming bad there and so he directly reached Doulatabad and present in the service of Hazrat Syed Zainuddin. Upon departure of Mir Hasan the ruler called the wife of Mir Hasan in his palace by force. Due to kindness and mercy of Allah when the girl went into the palace from that day the ruler was suffered in many diseases and problems so that he was not become successful in his illegal desire and wishes for the beautiful girl of Delhi.

In Doulatabad Mir Hasan used to live in company of Haztat Syed Zain Uddin Sahib and some time he used to recite poetry of praise of God and encomium on the holy prophet and one day he recited some poetry to him and due to this reason there was a condition of ecstasy prevailed upon Hazrat Syed Zain Uddin Sahib so he stood and started walking here and there and he was walking for a long time. He asked Mir Hasan what do you need? But he was silent in this matter. The second time he asked him what did he want ?. Then also he has not replied in this matter and continued his singing. Third time he asked him in loud noise what did he want.? So Mir Hasan told him the event of Delhi and requested his help in this matter in the Persian couplet for his favor of consideration and necessary action. Upon hearing this he told him to go inside of the corner and see the miracles of Allah. So Mir Sahib stood suddenly and went into the corner and looked at his private part and he saw that the genital which was cut by the order of the

Delhi ruler was already available on his body due to kind miracles of Hazrat Zain Uddin Sahib. So in this way he got back his lost property and due to this reason he thanked Allah in this matter and ran suddenly and kissed the Sheikh's feet and for this reason he was becoming his disciple upon his pledge to him. Slowly the details of event of Mir Hasan Qawwal and the miracle of Syed Zain Uddin Sahib become famous and well known to the general persons.

On the other side the ruler of Delhi who was suffering badly due to his bad acts and sins and one day upon getting chance he has reached Doulatabad from Delhi and visited Hazrat Syed Zainuddin Sahib and he has also presented that beautiful woman in his presence there and explained him all details of events and he regretted in this matter.

" Due to his great sin and for this reason his position and status was getting down and for this reason he is still facing many problems and difficulties of health and bad results. If your honor will help him in this matter, then it is possible that he will be free from these difficulties and problems".

And he also presented the woman in his presence and told him that still he did not touch her with his hands. From the event of that time he did not get peace and comfort of a single minute in this matter and from that period he is suffering from many diseases and problems. So for all these details you can also get confirmation of facts from this lady. So Now I want to hand over this lady to her legal owner. Sheikh Zain Uddin called Mir Hasan and told him this is your wife so you can take her away and she is still pure and nobody did not touch her so take her to your house. As a matter of fact Mir Saheb's had another, love

as his world of life was changed so he told him that now he did not need her. So Sheikh told him if you have no desire of her then divorces her. Mir Sahib has given her divorce at the same time. After completion of Eidat (probationary period of 3 months for divorced woman) period he was married with the Delhi ruler and both the husband and wife lived in the company of the Sheikh for some time. After some days the rulers was regaining his health due to the kind favor of Allah and due to the prayer of the Sheikh. Mir Hasan was died during the life of his Sheikh and he was buried in the Alang area and the visitors also visit his grave upon the visit of shrine of Hazrat Syed Zain Uddin Sahib.

The Urs (death anniversary) ceremony.

The Urs (death anniversary) ceremony usually commenced from 21th Rabil Awwal every year and its schedule is as follows.

21t Rabil Awwal white washing work.

22nd Rabil Awwal Farrashan.

24 Rabil Awwal night, Sandal ceremony.

25 Rabil Awwal illumination of lights.

26th Rabil Awwal Recitation of holy Quran.

All the Urs (death anniversary) formalities are performed same as per Urs (death anniversary) of Hazrat Muntajib Uddin and Hazrat Burhan Uddin Gharib. On this occasion the number of people will be less than Urs of Hazrat Muntajib Uddin Sahib but its number will be more than Urs of Hazrat Burhanuddin Gharib Sahib. During the Urs (death anniversary) ceremonies of Khuldabad its last ceremony of the year so for this purpose all persons of Khuldabad used to participate in it.

Recitation of Qatam (recitation) Sharif Khajagan of Chist Bahshit.

On the 26th Rabbil Awwal Nabat (kettle-drum) will be continue till 11'O clock and mats are arranged under tents and the visitors used to sit there with by holding plates of sweets in their hands on the line and upon commence of Qatam (recitation) they used to light the lamps in which ghee is used instead of oil and from the start of Qatam (recitation) till its end nobody will not allow his lamp put off. Upon reciting Fatiha (first verse of Holy Quran) sweets will be distributed among all the visitors and Qawwali (mystical chorus) programs will be started there.
In the reference from book '*Rouda Alqatab'* it is mentioned that this Qatam (recitation) is best in all Qatams (recitations) through out of India as which is recited there due to the following reasons.
1. Respect.
2. Titles.
3. Method.

Those who are interested to hear, it then they should visit the shrine at the time of Urs (death anniversary) and get the favor and benefits in this matter.

---

4. Biography of Hazrat Shah Nizam Uddin Auliya of Aurangabad

Allah. Even today in sub-continent the favor of this Sufi order is still continuing.

Hazrat Shah Nizam Uddin was arrived in the Deccan as per instruction of his spiritual master Hazrat Shah Kalim Ullah Jehanabadi for the teaching and preaching mission work. At that time the area of the Deccan was passed from a difficult situation of problems in the history of India. The down fall of Mughal empire started and wars with Marathas were in progress at that time and it were at final and last staged. During that difficult time it was not easy to protect and care of the capital of the community. So for this reason for this great cause of Allah, his spiritual master has selected him as who was a great and ranked pious personality of his time.

Upon his arrival into the Deccan, he was started teaching and preaching work and due to his hard work there was new life was born in the dis-hearted persons. All persons of caste and creed without any discrimination came into his service and their details are as follows.

1. Rich and poor.
2. Learned and un-learned persons.

Due to his following great qualities he was becoming popular and attracted to the area of the Deccan and many Lakhs (one Lakh =100, 000) persons were benefitted by his guidance and favor.

1. Good conduct and manners.
2. Kindness.
3. Helping nature
4. Simplicity.

Birth.

The Sheikh's details of birth are still not available in the books of history. He was died at the age of 82 years and as per this record, his date of birth was calculated and it found his year of birth as 1060 Hegira, and he left this world in the 1142 Hegira.

His genealogical record is connected with Hazrat Abu Baker Siddiq through Sheikh Shabab Uddin Suherwardi. As per reference from '*Tadhkirta Auliya Deccan*' in which Maulavi Abdul Jabbar Khan Malkapuri who mentioned one reference from book '*Qizan Wa Bahar'* that his name was Shah Nizam Uddin and his title was well known and famous as Sheikh Islam and he was born in the year 1070 Hegira.

Native place.

Regarding his native place there is difference with historians in the following books and in which it was written that his native place was Purab and he came to Delhi for completion of early education there.

1. 'Manqab Fakheria.'
2. 'Shajra Anwar.'
3. 'Takmila.'
4. 'Siratal Auliya.'
5. 'Qazinatal Asfia.'

As per reference from the book '*Manaqbi al-Mahbubian'* that his native place is Eshian in district Purab and village Kakori and Tagron which are adjacent of Lucknow City. As per reference from Khaja Hasan Nizami and Nawab Muslah Uddin Khan that his native place is Kakori. Now it is confirmed from all sources that he belongs to Kakori village. As a matter of fact, his grandfather or great grandfather, Hazrat Sheikh Saadi's grave is available in Kakur Sharif. Also, the compiler of the book '*Qizan Wa Bahar'* mentioned that his native place is as follows. Village Takraun in district Purab.

Education

Hazrat Shah Nizam Uddin completed his formal education in his native place and for further education, he left his native place at an age of 11 years and he was reached to Delhi and at that time Delhi was famous and well known center of learning for the knowledges of manifest (Zaheri) and innermost (Batini). Upon completion of the knowledge of manifest (Zaheri) in a few years and he began his interest in the knowledge of the innermost (Batini) so he heard great fame and name of Hazrat Shah Kalim Ullah and for this purpose of learning the knowledge of innermost he went into the service of the above great Sheikh of his time and he reached his shrine. At that time the ecstasy session was in progress at the shrine of Hazrat Shah Kalimullah and as per his instruction all doors were closed there and outsiders were not given permission in this matter. Hazrat Shah Nizam Uddin went the shrine building and knocked the door so the Sheikh asked his servant to go out and see who is there at the door. The servant watched that one stranger person was standing there and he asked

his name and went inside of the building and inform the Sheikh all details in this matter. So upon hearing the details the Sheikh asked him to bring that person inside. So for his un-usual routine and behavior and for this reason all disciples were surprised in this matter. So the Sheikh clarified in this matter that from this person and from his name there is a smell of friendliness is coming so for this reason he is not strange person. The Sheikh met with him with special sincerity and love and he was accepted the responsibility of his training of knowledge of manifest (Zaheri).

Pledge to Sheikh Kalim Uddin Jehanbadi.

Hazrat Shah Niazm Uddin lived in the service of his Sheikh for long period and completed his training in the knowledge of manifest. During that period one disciple of Sheikh Yahiah Madini came to visit Sheikh Kalimullah and at that time Hazrat Shah Nizam Uddin was learning there some book. When new the comer looked at the Sheikh he was becoming intoxicated and become out of control. With this event Hazrat Shah Nizam Uddin was very much affected in this matter and his devotion and Irdat (religious zeal) was increased more. One day the Sheikh left his meeting place and reached to corner place, then suddenly Shah Nizam Uddin stood from his place and took the Sheikh's sandals and cleaned the same with his dress and presented before him with great respect and honor. So the Sheikh told him he liked his action very much and he was much affected in this matter. So at that time the Sheikh told him Nizam Uddin the learning of knowledge of manifest will be continue but now pay attention towards the learning of knowledge of the innermost (Batini). So Shah Nizam Uddin

requested him to become his disciple by pledge him. So the Sheikh asked him in which Sufi order?. So Shah Nizam Uddin recited one Persian couplet in this matter and its picture is as follows.

For this reason, then Shah Kalimullah remembered his spiritual master’s saying in which he told him during his stay in Madina. When Shah Kalim Ullah visited Madina to see his spiritual master Sheikh Yahiah Madni and he was talking with him there. So the Sheikh told him that why did you come there and you should have stayed there. So go back from there as there will be one Qutub (highest cadre in spiritual pivot at axis) from your chain. So Shah Kalimullah asked him whether Qutub (highest cadre in spiritual pivot at axis) will be for his sons or from the disciples. So he told him that he will be from his chain of Sufi persons and he will be called as Nizam Uddin and he will come to see you in this matter. So wait for him and he will an owner of our connection. During the way, if you will find any news do not had go back.So the Sheikh told him there many persons are well known by the name of Nizam Uddin with this slave. So the Sheikh of Madina told him

that he had not come yet, but he will come and he recites one Persian couplet which is as follows.

The above couplet was recited by Sheikh Yahiah Madni to his disciple Hazrat Shah Kalimullah. When Shah Nizam Uddin recited the above Persian couplet then Sheikh remembered that this couplet was already recited to him by his great Sheikh in Madina during his visit there and he was informed already him that one Qu'tub (highest cadre in spiritual pivot at axis) of his time will become his disciple. He was included him in his circle of disciples and accepted his pledge.

Worship and endeavors

When he made his pledge to the Sheikh then his endeavor and worship was increased. His spiritual master was given him permission of Zikr (remembrance of Allah) Jahri in loud noise). He used to go in summer season at the bank of river Yamuna and he used to sit there on the sand for Zikar (remembrance of Allah) Jahri (in loud noise) and used to busy with it from midnight up to Fajr (morning) prayer continuous. He used to say that " He was benefited greatly

by Zikar of (remembrance of Allah) Jahri (in loud noise) than any other thing."

Velayat (Saintliness) of Deccan.

After completion of the learning of Zaheri (manifest) and Baitini (innermost) knowledge and upon completion of perfection, he obtained caliphate and saintly dress from the Sheikh's hands and at that time the Sheikh instructed him to proceed towards Deccan. At that time political conditions in Deccan were very worse and for this reason the persons of the Deccan were migrating towards North India in this matter. Sheikh Kalimullah wrote the following details in his letter.

" You are awarded the Velayat (Saintliness) of Deccan by grace of Allah. You should perform this work with much attention. Before you were addressed to join in the army. Now you are instructed where ever you live, but you should busy in the preaching and teaching work of Islam and spend your life and property in this cause."

In area of the Deccan

In Sufi order of Nizamia there was no new place available. The following pious personalities were resting on land of Deccan.

1.Hazrat Amir Hasan Ala Sanjari.
2.Hazrat Sheikh Burhan Uddin Gharib.
3.Khazrat Khaja Muntajid Zar Zari Baksh.
4.Hazrat Zain Uddin Shirazi.
5.Hazrat Khaja Bande Nawaz

During that critical period of history and he was proceeding towards Deccan to spread the Sufi order of Chistia Nizami in the area of the Deccan.

As per reference from the book '*Maktobat Kalimi'* it is well known that Hazrat Shah Nizam Uddin came to Deccan with the royal army and he used to move into the area with the royal army. Hazrat Shah Nizam Uddin used to send his letters to his Sheikh through army troops and also used to receive the replies from his Sheikh on this matter. So for this reason in one of his letter Hazrat Sheikh Shah Kalimullah wrote the following details.
" In the Deccan the political situation is not good so work there with care and attention in this matter." He was staying in different parts of Deccan and he visited also Bejapur and Sholapur. And in this way upon covering many destinations he was finally reached to city of Aurangabad and he settled down there permanently.

Stay in Aurangabad.

So he decided to live permanently in Aurangabad and he settled down there. Khaja Kamgar Khan was given an offer for his stay in his Haveli (mansion) so he accepted his offer and shifted into his mansion.
During the beginning period upon seeing a huge crowd of people he was annoyed and worried in this matter. But afterwards, as per his spiritual master's advice Hazrat Shah Nizam Uddin used to meet with the persons with great sincerity and happiness. As there was an instruction of Hazrat Sheikh Kalimullah that he should see all persons with favour and kindness. So he was there in Deccan for this work for the long period. He was busy in great endeavours and works for the teaching and preaching mission in the areas of Deccan and he was much successful in this matter due to the grace of Allah.

The above details are available from the letter, number 100 on page number 79.
The Sheikh used to stay in the house which has two floors and on the 2nd floor, he used to stay there and also he used to busy there in the worship and on the ground floor he was used to busy in the teaching and preaching work of the mankind. On the ground floor there was one small ladies room was available in which Hazrat Moulana Fakher Uddin Mohammed was born there.

Desires and wishes.

As per reference from the book '*Malfuzat Tounasvi'* that in the Sheikh's residence there were ten doors available and on each door there was used to sit one copyist and who used to write the visitor's desire and wishes on the papers and put the stamp of the Sheikh and on the application papers and on which there was available one Persian couplet. When the applicants used to take those papers from there to the rulers in such cases, they will think it as great honour and respect for him and used to help the applicants in this matter. The doors of shrine building will be used to be opened for all persons for their help and attention in this matter.

Miracles.

It is well known and famous event that one year there was no rainfall and for this reason there was a severe starvation and animals were becoming weak and near to death. So somebody requested him to pray for the rain fall so prayed for it and for the above reason he has requested him in supplication for rains. It so happened that it rained heavily. It is written in history books that when Nawab Qamar Uddin Khan Asif Jah Bahadur came to Deccan and with the

small number of army was there with him. So there was war with Mubarz Khan, who was Subadar (governor) of Deccan and who had large number army with him. In the area of Shaker Khed Pargana in State of Barar the two armies were expected to meet together. So for this purpose Nawab Sahib visited the Sheikh and requested by him for success and victory in this matter.

The Nawab told that to fight with a small number army with large number of armies and to keep the hope of success and victory in this matter which seems an impossible thing as per wisdom. As a matter of success and victory is possible due to repeat of prayers of Allah. So he told the Sheikh that he wants some mark in this matter so please help him in this matter so that there will be peace of his mind for him in this matter. So the Sheikh told after short period time that on Thursday on all pavilions and tents of the camps there will be a mark of an open hand with sandal impressions will be available there. So this will be your mark of your success and victory. So on that day on all tents impression of open hand in sandal color impression was appeared. At last Nawab Qamar Uddin Khan was successful in this great with Mubaraz Khan and all details of this event are available in the book '*Tadhkira Salatin Part 3'*.

Worship and endeavours.

In the beginning Hazrat Shah Nazam Uddin was much interested in books. So for this reason he used to read books all time. But upon his arrival in Aurangabad, he was much busy with the following things and he left all other things.

1. Worship

2, Mystical exercise.
3. Azkar (daily recitals).
4. Afkar (meditation).
5. Daily engagements and practices.

After morning prayer, he used to go into the room and up to Zuhar (after noon) prayer, he was used to busy there in the worship of Allah. After Zuhar (afternoon) prayer the door of the room was closed and it will be opened at the time of Asr (evening) prayer. At that time Khaja Noor Uddin used to read some parts from the book '*Miskawat*' or any other book. After Asr (evening) prayer books of biographies of Mashaiq (learned persons) were used to be read by Khaja Kamagar Khan and all people who used to present at the meeting will hear the same silence. After performing Mahgrib (sunset) prayer the Sheikh used to go into his room and at that time only special persons will be allowed to enter there. At the time of Eisha (night) prayer, he will become out of the room and participate in the congressional prayer in Eisha (night) prayer and after this he used to enter into his room and used to busy there for the following things in the whole night.

1.Worship.
2.Mystical exercise.

He did not like discussions and debates.If somebody will come to see him and ask any solution for the problem, then in that case he will ask him to refer some book on this matter and asked that person to study matter in this book. He never used to eat the food lonely.

Dress

Hazrat Shah Nizam Uddin will not care in the dress matters and whatever available he will use to wear the

same. In his dress there will be always many patches. He used to ask for the dye of his dresses in earth color. For the Friday prayer he used to wear frilled gown and turban. In the house he used to wear a cap and turban. He used to go for Fridays prayer always by walking and some time he will ask the horse from somebody.

Manners and conduct

He was well known and famous for his good manners and conduct. He used to meet with all persons, whether he will be known or unknown with good manners and conduct. He used to offer him something to eat and if nothing available in the house, then in such case he used to give some scent. Nobody did not leave without empty hands from his meeting place. The visitors who will visit him and due to his prayers and due to the kind grace of Allah their desires and wishes will be fulfilled. He was also famous and well known for the following things.

1. Bounteousness.
2. Generosity.

Nobody did not see him in sitting position on the cross legged in the general and special meetings. He was always used to sit in the sitting position of two legs.

Some of his advise are as follows.

1. He thinks hurting anybody is as a great sin. So he advises all persons to avoid it.
2. He used to be silent and he prefers it.
3. He used to talk as per requirement.
4. His life was a sample of simplicity.

The Sheikh used to be away from kings and rulers and did not meet them and if he will accept their gifts then at the same time he will use to distribute the same to poor and indigent persons and never keep anything with him or with his relatives.

As per one tradition Hazrat Skeikh Kalimullah's instruction he used to accept the presents from the persons and used to give to the poor persons. Hazrat Sheikh Kaleemullah told that there will be heartbreaking of persons so if any person present anything in gift with sincerity, then he will use to accept the gifts and give the same to poor and deprived persons.

Samah (ecstasy) meeting

In the matter of Samah (ecstasy) meeting he used to follow the rules and regulation of his spiritual master. He used to take care of time and place and disciples in these meetings. In these meetings there will be an observation of the following things.

1. Respect.
2. Care.

On every Friday after Friday prayer the meeting of Samah (ecstasy) will be conducted. In such meetings always some needy person used to be present there and due to his favour there will be fulfillment of their desires and wishes and his shrine is placed for the unfortunate persons for the fulfillment of their desires and wishes.

One day he arranged the meeting of Samah (ecstasy) on the occasion of Urs (death anniversary) ceremony of some pious personality. At the meeting one person who was among professional reciter started reciting Arabic poetry and at that time one Maulavi Saheb came there and he

began his objection for recitation of Arabic poetry. So the Sheikh tried his best to convince him in this matter, but due to his un-advisability he was not satisfied with his explanation. He told him while treating with him as per his kindness of hospitality that this is meeting place of ecstasy (Samah) and it is not for the time of discussion. Due to his best handling the discussion was stopped at the time of ecstasy (Samah). He asked his name and Maulavi Saheb told him his name as Abdul Ghani. So he told him it is not good to say false name to Darvesh person. So he told him his name as Abdullah so he becomes silent in this matter. The Maulave Sahib came to see him after three days and the Sheikh told him to have discussed at the time of ecstasy (Samah) is against the manners. So please tell your opinion in this matter. So that he will explain to him in this matter. Maulavi Saheb regretted him that he understood the point at the same time, so now he came there to see him for his regret in this matter. The Sheikh smiled and told him to inform his name? Then Maulavi Saheb told him his name as Abdullah. So the Sheikh told him his name is not Abdul Ghani or Abdullah and he told him the following correct details.

1. His real name.
2. His house address, and street name.
3. His place of study.

Upon hearing all his history records by the Sheikh the Maulavi Saheb put his head down on his foot and with sincerity become his disciple.

Training and teachings of disciples.

As per instruction of Hazrat Sheikh Kalimullah he used to do spiritual training of the disciples. The Sheikh used to say

that the purpose of creation of mankind is worshipped only. So he used to care very much for the following things.
1. Daily recitals and practice
2. Daily round of prayer formula.
He used to go and see the disciples in the midnight time and used to wake up the sleepy disciples. He was taken very much important for the following things in his spiritual training of his disciples.
1. Soul.
2. Zikar (remembrance of Allah) Jahri (in loud noise).
He used to say that with the help of the above things the training of Batini (innermost) is possible. He also used to teach the disciples for the following things.
1. To follow the Sheikh.
2. Manners.
He used to say that Hazrat Nasir Uddin Chiragh Delhiavi used to beat the disciples for their training purpose but his disciples never left him. Now such time has come that if the Sheikh say something to his disciple then he will become upset with this matter and leave his spiritual master. Hazrat Shah Nizam Uddin did not like pride and he did not use bead (Tasbih). He used to say that in his inside there is a bead (Tasbih) so he is busy with that thing. As one who has a bead of the innermost (Batin) then he will not hold the bead (Tasbih) of manifest (Zaheri).

Death

He was died on 12th Ziqad in the year 1142 Hegira., at the age of 82 years in Aurnagabad. He was buried in the compound of his shrine building. Nawab Mir Qamar Uddin Khan Nizamul Mulk Asif Jah constructed the following buildings.

1. Tomb.
2. Mosque.
3. Shrine building.

Marriage and children.

When Shah Nizam Uddin came to Deccan, he was not married at that time. Upon reaching Aurangabad, he spent some period of life as a bachelor. As there was an instruction for him from his Sheikh Kalim Ullah Jehanabadi to avoid marriage if there is no requirement. But as per his health condition the Sheikh was giving him permission to marry.

From his first wife there were four sons and four daughters were born. Hazrat Shah Nizamuddin's four daughters were buried at the foot side of his tomb and out of three sons, one son was left for Calcutta and he settled down there and it is said that his children are available there.

Hazrat Moulana Fakher.

Hazrat Shah Nizam Uddin upon the death of his first wife married with Hazrat Syeda Begum Sahiba. She was the great granddaughter of Khaja Bande Nawaz Gesu Daraz. From her one son was born who is known as Fakher Uddin and who become proud of the Muslim Nation and his name was Moulana Fakher Uddin Mohammed. He was very young at the time of death of his mother and when his father left the world then he was 15 years old.

Hazrat Moulana Fakher Uddin Mohammed was died on 17th Jamid Akhir in the year 1199 Hegira., and he was buried in the compound of the shrine of Hazrat Bakhtiar Kaki and he was 73 years old at that time.

Caliphs.

The historian wrote that the Sheikh had many caliphs and for their training, he worked hard and did many endeavours. Some famous caliphs are as follows and all these pious persons are resting in Aurgangabad.

1. Hazrat Khaja Kamgar Khan.
2. Hazrat Mohammed Ali.
3. Hazrat Khaja Noor Uddin.
4. Hazrat Syed Shah Sharif.
5. Hazrat Shah Gharib Ullah.
6. Hazrat Shah Isqh Ullah.
7. Hazrat Ghulam Quader Khan.
8. Hazrat Mohammed Jaffer.
9. Hazrat Mohammed Yar Baig.
10. Hazrat Sher Mohammed.
11. Hazrat Karam Ali Shah.
12. Hazrat Imam Uddin.
13. Hazrat Sheikh Mahmood.
14. Hazrat Hafiz Moudud.
15. Hazrat Syed Shah Sharif.
16. Hazrat Khaja Noor Uddin.
17. Hazrat Khaja Kamgar Khan.
18. Hazrat Shah Garib Ullah

Books.

There were many books of biographies are available about Hazrat Shah Nizam Uddin. One book with details of the events of the life of Sheikh was written by Nawab Qamar Uddin Nizamul Mulk Asif Jah first and its title is known as '*Rashke Arm'.* This book was seen by Moulavi Rahim Baksh who wrote his *book 'Shajrat Anwar'* with Hazrat Haji Wasil, who was caliph of Hazrat Moulana Fakher Uddin Mohammed. Another book with life details of Hazrat Shah

Nizam Uddin was written by Khaja Kamgar Khan and its title is known as '*Ahsanal Shamil'* and also in the following books his life details are available.

1. 'Manaqab Fakheria'.
2. 'Mashaiq Chist'.
3. 'Tadhkira Aulia Deccan'.
4. 'Fakher-al Talibin'.
5. 'Shajratal Anwar'.
6. 'Sair Auliya'.
7. 'Qaznitul Asfia'.
8. 'Qatim Sulaimani'.

Devotion of King Asif Jah.

Upon conquering of Mubaraz Khan's army Nawab Qamar Uddin Khan went to the Sheikh and he offered him one paper to the Sheikh so he was given him back the paper and told him "Qamar Uddin when the full is not acceptable to him so what he will do with half of it". It was certified of half of his kingdom. Again he told him that what will Darvesh do with it. As he used to follow the policy of a new day with a new food provision as he used to live on the trust of Allah and for this reason you have become the King of Deccan.

When Qamar Uddin started to live in Aurangabad then the Sheikh told him that "Qamar Uddin due to your stay here the Darvesh will face difficulties in this matter as the people will come to see him as he is your spiritual master for recommendations." So it is better that you should proceed to the Deccan. So Qamaruddin told him that "His throne is on his feet." Upon this he was presented one stamp and requested him to put the stamp on the plain paper when any needy person will come to see him in this matter and in

this way that person's desire and wish will be fulfilled by him. So he told him "Qamar Uddin he did not have time to put stamp on the papers and the person who will get his desires from an invisible source so what he will do with it?". So Qamar Uddin has helplessly given order to Kamgar Khan, who was a disciple of the Sheikh to hang the stamp on the door of the shrine. So as per his order the stamp was kept hanging on the door of the Sheikh's house building.
Once one person prepared one forgery bond paper of loan with details in it that an amount of Rupees of one Lakh (one Lakh =100, 000) was taken by Hazrat Shah Nizam Uddin so this amount should be re-paid to him from the Royal Treasury as per rules and regulations. That person put the stamp on the bond paper and he presented the bond paper to Nawab Qamar Uddin Khan. Upon seeing the bond paper Nawab Qamar Uddin Khan went to see the Sheikh and told him with folding his hands that,your honour, you have treated this slave not fit for your service and you have taken the loan amount from another strange person. So the Sheikh told him that he did not take a loan amount from him, but the stamp belongs to him. In this matter Darvesh told him already that there is no need of stamp for him, but you have not agreed in this matter and you left it on his door. So now you should handle this work as per you wish and desire in this matter. So give him one Lakh Rupees amount and take away your stamp from my door. At that time the amount was paid to that false person and he took away the stamp from there.
After some days Nawab Qamar Uddin Ali Khan submitted his request with the Sheikh that he wants to construct one building for him with the cost of three Lakhs Rupees (one

Lakh = 100,000). So the Sheikh told him that he did not see such a huge amount so bring the same in his presence. So he ordered the treasurer to bring the amount there at once. The amount was brought there in the presence of Sheikh and the coins were in packing of 1,000 coins in each bag. So the Sheikh distributed all money to poor and needy persons. Qamar Uddin was silent till the distribution of all amounts and he did not say any word in this matter. Upon distribution of money he told him that, sir, you have asked to see the amount, but you have distributed the said amount. So the Sheikh told him that you were intended for construction of the building so in how many years it will be completed.? He told him that it will be completed within the period of three or four years. Upon this the Sheikh told him that " He made his work easier and such building was completed within a period of three hours and your wish and desire was fulfilled as well as my purpose was also completed. The building was completed where it was required and it will not be damaged by the effects of the time."

When Nawab Qamar Uddin Khan received the title of Asif Jah from Sultan of Delhi so he went to see the Sheikh and informed him that he was intended to return back this title to the Sultan of Delhi. The Sheikh told him why he did want to return it back.? Qamar Uddin told him that as the Sheikh did not accepted so far any offer from him so for this reason he want to return back it. When there will be no connection of the Sheikh with this title he will not accept the same and most probably this thing was told him by his heart. So the Sheikh was silent for some time and told him " Qamar Uddin you should be responsible in this

matter that it should not come into the historical record and this is your matter so you should give word to him in this matter''. So in this way he accepted his offer. So Nawab Qamar Uddin Ali Khan told him that he will take care in this matter and he told him further that the kingdom which was given by him to this slave so it will be called with the Sheikh's name and the color of the kingdom will be yellow as per the color of the Sheikhs shrine. In this way the kingdom of Qamar Uddin was becoming well known and famous in the world as follows and he was adopted the color of the kingdom as yellow.

On the demise of Hazrat Shah Nizam Uddin, King Asif Jah First constructed the following buildings in the shrine of the Sheikh in Aurangabad.

1. Tomb.
2. Mosque.

In the year 1748 Hegira, Nizamul Mulk Asif Jah First left this world.

Reference book :
'Fiazan Auliya'
By Mohammed Ali Khan Mujjaddi.

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ' Muslim Saints and Mystics'
(The *Tadhkirah al-Awliya* of Farid al-Din Attar)
Email : hafeezanwar@yahoo.com

Biography of Hadrat Bawa Haji Malang Kalyan

Published by
© Hafeez Anwar
First Published 1441/2019

All rights reserved. No part of this publication may be reproduced or stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission from the publisher

The Sultan of Kaliyan Bawa Haji Malang

The mausoleum of Hadrat Bawa Haji Malang

Oh Haji Malang you are the Sultan of Kakliyan for a long time
But your name and fame is well known in all over the world

You are from Yemen but kindled the lamp of Islam in India
And did strivings hardly for preaching of the Islam in Kaliyan

Hafeez is your old servant and slave and passed from your place
So ignore his mistake that he did not visit your sky top tomb

You are a lamp of Islam in the Kaliyan area and gain success
So, for this reason, your name is written in the Indian history

Now Hafeez is facing difficulty to write your biography book
As he is not finding details of your life and endeavor to write

Anyhow Hafeez is sailing in the boat of difficulty for this matter
But hope that Baba's help will be there for its soon completion

Hafeez is hoping that Baba's book will shine like starts soon

And will be famous and well known among its readers in India

May Allah shower his mercy and blessing on the Baba’s tomb
Oh Baba Bahib approve wishes of the Hafeez and all persons

Who visits your sky top, tomb and pay respect there from far
At last, oh Allah makes the book of Shah Malang like a sky star

So that people may find his details and guidance from the book
And they can make their life pure by following Baba’s teaching

By
Hafeez Anwar
Email hafeezanwar@yahoo.com

Preface

This book **'Swane -Umri Bawa Haji Malang'** ‘’ is very old and which is published by Mushi Mohammed Abbas in Urdu language and translated by me into the English language for the first time. He has published this book in the Urdu language on the book date of publication is not mentioned. Please note it is a biography of book ‘Swane -Umri Bawa Haji Malang 'in Urdu’. It is a very hard task as Hadrat Haji Malang’ was not only a great pious personality of his time in the area of western coast of the India but he was also a great preacher of his time. So, in brief, he was Qu’tub (highest cadre in the spiritual pivot at axis) of his time in Western coast of the India. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in the areas of Western India and around this region and there was no such personality during his time.

The readers will find interest in reading this book due to the positive information and great details of this Sufi saint and who had arrived in western coast of the India from Yemen.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' in the English version (Tadhkirtal Auliya by Farid al-Din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.
This is a small book in which there is a biography of Hadrat Baba Haji Malang is added and in this book there are some great achievements of this great Sheikh from Kalyan and western India, which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.
From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint who was passed away from the world some more than about 750-800 years ago.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics‘ (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

The biography of Bawa Haji Malang Kalyan

History
In Thane district of the State of Maharashtra a king by name "Nal Raja" ruled. The atrocities on the common folk and the havoc created in his state by the demons reached unbearable proportions. The cry of the oppressed had reached to God and God ordered Baba Malang to pay a visit to the place from where these crimes against the society are committed and to ensure safety and wellbeing of the common man by eliminating these demons.
Malanggad (also called Baba Haji Malanggad or Malang Gad), is a hill fort located in the Matheran Hill Range, Raigad District, Maharashtra. The fort is located at about 789 meters above the sea level.

Baba Malang and his followers reached the small village called Brahman Wadi near this mountain. On reaching, he felt very thirsty and asked for water from a house belonging to a Brahman Ketkar Family. The Brahman, realizing that Baba Malang and his followers are tired, arranged for a place to rest and offered them Milk instead of water. This holy act of the Brahman was duly appreciated by Baba and he blessed him. He took leave from the Brahman in order to complete the work ordered by God at the earliest.
They found a small and cleaner place where Bakhtawar wanted to put so Baba Malang blessed him and said that “ During "Kalyug" this place will be known as "First Step" and will be treated as sacrosanct."
According to legend the King and Queen have been turned to stone and even today is stoned by believing public. A climb to the mountain includes being carried by a rope across two peaks for Rs. 20.00. After this, you carry on climbing and try to stone the peaks and it is believed that if your stone hits one of the peaks, then your wish will be granted as long as you do not wish for the throne of Delhi.
Current usage
There are many shacks on the way to Pirmachi. Buses and auto rickshaws ply from the shrine to Kalyan till quite late though it is best to inquire about the last bus back. In 2007, Govt. of Maharashtra awarded a contract to Supreme-Suyog-Yashita consortium to build a Funicular Railway to Malanggad plateau from Malangwadi, towards Kalyan. The permissions from Forest Department took 4 years to come and the work has now started. The Malanggad Funicular Railway will be more than 1 km in length and will

gain 320 meters in height. It will be able to carry 1000 passengers up and down the hill every one hour.
On the eastern side of this mountain, trekking is good. It requires 1 hour to reach Pir machi from the base village, and a further half an hour to reach Sone Machi. However, the climb to the Balekilla is very tough and risky. A local villager used to provide escort to climb up to the Balekilla. However, only expert climbers with the proper equipment and ropes should dare to climb the Balekilla.
Hadrat Baba Malang's biography as per Islamic Urdu book was published by Mushi Mohammed Abbas in Mumbai.

The biography of Hadrat Bawa Haji Malang, Kaliyan

Bawa Malang was a known pearl of the sea of the miracles
He was a star of the saintliness and holy person of the time
Bawa Malang was the reflection of the King of the prophets
The Bawa was entirely the big sea of the mercy and benefits
The land of India is the pride of his dignity and great grace
And every Muslim is the pride of grace, of the Arabic moon
As per tradition, he left his country towards the land of India
Like a diamond of incomparable from the mine of Yemen
In the passion of love from the garden of Yemen went to India
Like a bird, he was coming to India by flight from Yemen
After passing of the long distance he was reached in Kokan

He was reached his place and destination after a long journey
It is said that on that mountain there was the place of the King
And his fort was idol worship and in city there was infidelity
The king was cruel and brutal and known as very much mean
He was against of Islamic religion and the all human beings
His wife was also very cruel and like the wife of the Pharaoh
She was like dark night and on his head there was the lamp
One day Shah organized nativity of the last prophet of Allah
In the darkness of infidelity who incited light of unity of God
Due to revelation, there was light in a desert, on the mountain
What he was seen that there was kindled lamp on the mountain
The light was put off the radiance of the place of the hell there
Very soon the light of courage, of the infidels was put off there
Upon seeing the darkness the king began loud and crying there
So for this like place of the grave demon was suffering badly
There was loud and cry due to facing of the great problem there

Whether there came the day of judgment so was such a danger
Who has put the light of life suddenly and it is not known?
Which enemy who was hidden attacked us in this matter?
In short, in such worry, there was the beat of the morning drum
So at that time, there was the prayer call on the huge mountain
Due to the prayer call, the ears were harmed and death was near
The mountain shaking and become lower, began to tremble
When there was a fire of the canon of the slogan of God heard
So all malice persons were fallen on the earth by the mouth
When he was finished the morning prayer of Fajar on hill
At that time the mountain was like water and stones were wax
In his company there three persons of the truth were there
Who were divers of the truth of the river of the unity of God
Their names were Mir, Bakhtiar and his uncle available there
Who was famous in the country and known for saintliness
One of them was martyred soon at the first destination
The second knower of the secret who has also left the world
The third person who was killed on the way of the truth
In short, three friends were buried there in the graves
When Shah performed funeral and he was addressed
An infidel who was a resident of the mountain was found

Shah, who was sitting on the horse by saying “Ya Hahib”
He was in recital in the holy memory of Allah’s success
Also, there is the call of “Ya Mujib” from the true persons
At the other side standing in surprise the unlucky persons
The Shah’s horse was flying in the air toward the mountain
Like the wind, the horse was flying in the sky to reach its aim
When he looked down and then saw toward the upper side
In the jump, the brave horse reached the head of the mountain
He was carrying his master toward the height of the mountain
Who was his guide and his owner and his great friend there
At last then by crying, he was falling down to the earth soon
Taking to destination his master, he has slept on the earth
So in his heart there is the sadness of the death of the horse
And he was very much worried about his loyal horse’s death
There were tears in the eyes and was worry tongue in thanks
There was loneliness in a sad heart and his face was dull
He was in helpless condition but his friend was in silence
On his friendship, the tiger of truth was the pride of it
This is a true news that prophet of Allah was coming there
On the spot in the sedan, which is well known in the place
At the time of the afternoon prayer so he reached there
In short, by taking Allah's name, he joined in the prayer
The king who was like a big tiger has seen him there
By judging thought him like a kitten who was found alone

He told his daughter that he did not seem like such a person
Due to his majesty and dignity, he is much afraid of him
All my charms are nothing before him and no use of the magic
You are young and lovely to go and find in this matter soon
Who is he, so that to try him ignore here and let him go away
The daughter of king hearing this, then she becomes ready
So that she will go and find out who is the person that came here
He is like a tiger and he is in the helpless position like a cock
I will fly in the air and will bring news who is that alien person
You are fearing but I have the passion like men, and fight him
I am like a cat and before me, he will become senseless soon
In short, she was run from there like the crying tigress to see
She reached near him and in the field of the fighting with Shah
She was fallen by fear as weakest person and she reached there
She was fallen on the earth like no soul in the body and in worry
She has become unconscious, then she was silent due to the fear
Upon seeing him there was a fixed arrow in her heart soon
He was, told her, “Oh my daughter what illness, you have”

Why you are a worry on earth come on near to me soon
She was cried and said with haste cure me very soon
There is a severe injury in this matter help me with care
Did not know how it was arrow reached doing harm badly
So now I see the worse condition of my life in the world
He said by laughing that “Oh daughter of good nature”
Now it is difficult to remove your love from the heart
By the grace of Allah you have become like my daughter
Recite the phrase of Islam and away from the infidelity
Due to a reason of pain your heart has become like wax
Whatever your position you deserve and you have gained
Due to his preaching, there was such good effect on her
That infidelity was removed and there was left no pain
In the defective, there was found the fruit of the truth
By lowering her neck, she said “Oh the King of helpers”
You did well cure my broken heart in a perfect way
As for why the victorious who care about a defeated one
I sacrifice my life for you and make me your slave girl
Include me among the circle of the faithful of the Islam
The darkness of infidelity and betrayal was over in her
In the head the love of truth and in the eyes oneness of God
Now I have got the identity of Allah the Merciful by me
I was in darkness and now searching for the right path
He said “Oh my daughter may Allah will accept you soon”
Due to your deed, you have included in heavenly houries
With you are happy Mustafa, Murtuza and Bibi Fatima
On your grave will be the grace of the angels always
In short when he asked her to recite a phrase of faith so
From all and every leaf, there was came call of Amen
Royal queen who cried loudly my daughter deceived me
Now become my life difficult in the world for this reason

There were fallen anger and fury upon the king there
While taking mace he was proceeding before the Shah
What he has seen that there is an open book of the Quran
And her daughter is reading the book by wearing the veil
He was fallen by holding his head and he ran from there
He was called all his friends on the mountain come to fight
He is an enemy and magician of mine who came before him
So do not give time and kill him now on this spot very soon
Whether he or we live take maces in your hands and come
Like toy settle this enemy at once, do not give him time
He was told “Oh infidel hears the talk of the truth with care”
That he is not a magician, but have Islamic attributes to me
If you accept Islam, then fulfill five daily prayers regularly
I will give salvation to you by permission of Allah the great
Otherwise, there will be no your name and sign in this place
And You will be finished away from the world so think it soon
There was no result of his preaching upon him as he was cruel
In the pride and power of friends, he was thinking him powerful
His mace was in his hand and proceed before him with the pride
He has heard the call of God is great in his ears at prayer time
By shivering all infidels were surprised for this prayer call
And were become sudden stones idols at their places at once

There was the finished the king of his time and color of infidels
Like a bird, he has flown away and the great king met his end
The impression of the Islamic preacher was well known there
There was an impression of the Islam on mountain and deserts
Now with him, there was left the little toy girl of the light
And by his side, her grave was established there on the hill
Oh Shah Malang come on and help us in the crisis time
As the enemies are ready and fighting with us this time
There is no peace now with us and war among ourselves
We are without honor, poor and destroyed very much
We have no care about the glory and dignity of the Islamic
There is something on heart and tongue and no sincerity
In the race of religion, everybody is a person of the world
We are in the defeat and facing disrespect everywhere
Whom we think our he is among the group of our enemies
In appearance one is our friend, but he is our only enemy
We were proud of such Islamic faith, now we do not have
The daggers are sharp, but there is no unity in such work
Oh my master come out of your room and see us all
And see the condition of your slaves with much care
There are throat and dagger, enmity is found everywhere
On stomach of friends, there are foot and hands on the face
For the sake of prophet and Allah take news and help soon
Asif is in need of your kind favour and his eyes are wet
And inform his news to my ancestors his present condition
There are atrocities are being carried on his sons at there
Oh, Ali, you are the solver of crisis as friends are turning

As who are enemies of our respect, children and our sources

By Munshi Syed Sulaiman Asif in the Urdu

Transalted by
Hafeez anwar B.Com

Urs (annual death anniversary)

Once a year it is time to celebrate a big festival on this mountain named after Baba. This year on the 31st January Midnight is the annual Urs of Baba Malang. The devout followers of Baba from every caste and creed attend to the celebrations with great fervor. During these annual celebrations Baba's Palkhi is carried out and it forms the Juloos. The Palkhi route covers the entire mountain and is then brought back to the Dargah. The bursting of crackers and lightening of the mountain highlight the night on which this Palkhis makes the round. The fireworks display from the mountain is a delight to see. The pilgrims desiring to stay overnight can hire temporary huts on small rentals. From the Dargah, a further hike of 45 minutes to 1 hour, takes you to the graves of " Panch Peer " which are of the disciples of Baba who came with him. Along with this stretch, one visits the place of "Chasma". It is believed that from a spot where Baba's horse leg touched, water spouted.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Reference: “Swane -Umri Bawa Haji Malang ”

Translated by :
Hafeez Anwar , B.Com.
Translator ‘ Muslim Saints and Mystics’
(Tadhikaratal Awliya)
Email :hafeezanwar@yahoo.com

==========

In the praise of Sultan of Mumbai Hadrat Haji Ali Bukhari

Mausoleum of Hadrat Haji Ali Mumbai

In the praise of Hazrat Haji Ali Mumbai

Oh, Shah Haji Ali, you are the Sultan since a long period of time
Not only helping the poor, but you are helping all needy persons

You are like a shining star on the west coast of the Indian Ocean
So there are large numbers of poor persons find in your shrine

Hafeez is also a slave and who visited and submitted his request
At that time you were kind and helped Hafeez in all pending works

For the above favors, Hafeez cannot forget your kind approval
Oh, Shah, Hafeez is submitting again, he needs in your service

This time also Hafeez expect from your kindness and favour

For which Hafeez will be obliged oh Sultan for your kind action

You are known as your resting place is does not sink in the sea
Such a great miracle is not found in any other place in the world

Not the above miracle, but your favour is thereupon all persons
And due to your kindness, they are all getting food at your place

Oh Shah, Hafeez request you do not ignore requests of others
Because taking care of others is must and is taught by Islam

By Hafeez Anwar
Hyderabad, India
Email hafeeezanwar@yahoo.com

Tomb of Hadrat Haji Ali Mumbai

The tomb of Hadrat Haji Ali

The **Haji Ali Dargah** is a mosque and dargah (tomb) located on an islet off the coast of Worli in the southern part of Mumbai.It is the shrine of Pir Haji Ali Shah Bukhari the kind Sufi saint from Uzbekistan. Near the heart of the city proper, the dargah is one of the most recognisable landmarks of Mumbai.

An exquisite example of Indo-Islamic Architecture, associated with legends about doomed lovers, the dargah contains the tomb of Haji Ali Shah Bukhari.

Background

The Haji Ali Dargah was constructed in 1431in memory of a wealthy Muslim merchant, Sayyed Pir Haji Ali Shah Bukhari, who gave up all his worldly possessions before making a pilgrimage to Mecca. Hailing from Bukhara, in present-day Uzbekistan, Bukhari travelled around the world in the early to mid 15th century, and eventually settled in present-day Mumbai.

According to legend surrounding his life, once the saint saw a poor woman crying on the road, holding an empty vessel. He asked her what the problem was, she sobbed that her husband would thrash her as she stumbled and accidentally spilled the oil she was carrying. He asked her to take him to the spot where she spilt the oil. There, he jabbed a finger

into the soil and the oil gushed out. The overjoyed woman filled up the vessel and went home.

Later, Pir Haji Ali Shah Bukhari had a recurring and disturbing dream that he had injured Earth by his act. Full of remorse and grief from that day he became very serious and was not keeping well. Then with the permission of his mother he traveled to India with his brother and finally reached the shore of Mumbai – near Worli or at some place opposite the present tomb. His brother went back to their native place.Pir Haji Ali Shah Bukhari sent a letter with him to their mother informing her that he was keeping good health and that he had decided to reside at that place permanently for the spread of Islam and that she should forgive him.

Till his death he kept spreading knowledge about Islam to the people and his devotees would regularly visit him. Before his death he advised his followers that they should not bury him at any proper place or graveyard and should drop his shroud ('kafan') in the ocean such that it should be buried by the people where it is found.

His wish was obeyed by his followers. That is why the Dargah Sharief is built at the very site where his shroud came to rest in the middle of the sea where it perched on a small mound of rocks rising above the sea. The Tomb and Dargah Sharief were built in the years to come.

On Thursdays and Fridays, the shrine is visited by an enormous number of pilgrims. Irrespective of faith and religion, people visit the dargah to get the blessings of the legendary saint. Sometimes, especially on Fridays,

various Sufi musicians perform a form of devotional music called Qawwali at the dargah.

Structure

As from Mahalaxmi area

The entrance to the Dargah.

The *Dargah* is built on a tiny islet located 500 meters from the coast, in the middle of Worli Bay,[6] in the vicinity of Worli. The edifice is a brilliant specimen of the Indo-Islamic style of architecture. The islet is linked to the city precinct of Mahalakshmi by a narrow causeway, which is nearly a kilometre (0.62 mile) long.

The accessibility to the dargah is very much dependent on the tides. As, the causeway is not bound by railings, when the causeway gets submerged during high tide it becomes inaccessible[*citation needed*]. Therefore, the *dargah* is accessible

only during low tide. This walk on the causeway, with the sea on both sides, is one of the highlights of a trip to the shrine.

Haji Ali Dargah

Minaret of Haji Ali Dargah

The dargah

The whitewashed structure occupies an area of a marble courtyard contains the central shrine. The tomb within the mosque is covered by a brocaded red and green *chaddar*(tomb cover sheet). It is supported by an exquisite silver frame, supported by marble pillars. The main hall has marble pillars embellished with artistic mirror work: blue, green, yellow chips of glass arranged in kaleidoscopic patterns interspersed with Arabic patterns which spell the ninety-nine names of Allah. As per the

Muslim traditions separate praying rooms for ladies and gents are provided here to pay their respects. During the high tide, the dargah seems completely isolated with no access. It looks more like a little island.

Repair and renovation

The six-hundred-year-old dargah structure constantly erodes, due to saline winds and the impact of 80,000 visitors per week. While extensive renovations were carried out in 1960 and 1964 the most recent structural upgrade of the dargah started in October 2008. The dargah will be beautified with first and second quality white marble, which will be brought from Makrana, Rajasthan, the same place from where marble for the Taj Mahal was brought.

The repair and structural work is envisaged to take twenty-four months to be conducted in two phases.[10] "Phase One" will involve reconstruction of the mosque and minarets, "Phase Two" will involve renovation of the sanitarium building. When the reconstruction work is complete, the holy shrine will have the feel of a *taj* right in Mumbai's brackish sea water.

Haji Ali for all movement

'Haji Ali for all' is a feminist movement launched by Bharatiya Muslim Mahila Andolan[11] & Bhumata Brigade to secure equal 'right to pray' even near sanctum sanctorum i.e. traditional patriarchal prohibited area.[12] On 26 August 2016, the Bombay High Court ruled that women could enter the sanctum sanctorum.[13] The trust of the

shrine informed the Supreme Court on 24 October that women will be allowed to enter it in a month.[14] Women were allowed to enter the shrine on 29 November 2016, after a ban imposed on them in June 2012.

Popular culture

The Haji Ali Dargah is a historical landmark in Mumbai, and is also one of the most prestigious Islamic symbols situated in South Mumbai. The Haji Ali was built by a wealthy Muslim merchant who became a saint named Haji Ali Shah Bukhari. He renounced all worldly pleasures before embarking on a pilgrimage to Mecca. The Haji Ali Dargah was built in his honor in 1431 AD. The whitewashed structure is situated in an area of 4,500 meters and is flanked by crisp, marble pillars that are still marveled at today. This 400-year-old structure that stands in Mumbai today has degenerated and corroded in many places and the structural upgradation of this marvelous structure began in 2008. People from all over the world visit the Haji Ali Dargah irrespective of caste, religion and creed. The Haji Ali Dargah is a popular pilgrimage site today and most tourists visit the tomb of Pir Haji Ali Shah Bukhari to seek his blessings for wealth, health, marriage etc. On special occasions such as the death anniversary of the saint or Eid-ul-Fir, special events or programs are organized at the Haji Ali Dargah in Mumbai.

History

The Haji Ali Dargah was built by a wealthy merchant known

as Haji Ali Shah Bukhari who decided to renounce all worldly possessions and turned into a saint just before going for a pilgrimage to Mecca. The mosque (Masjid) inside the complex and the Dargah were built in 1431 AD. It is believed that on the way to Mecca, Haji Ali perished and the casket that carried his body floated back to the 'Dargah' on its own. However, another legend states that Haji Ali drowned at the point where the Dargah now stands today. Since then, the monument has been a custodian of the shores of Mumbai.

Architecture

The Haji Ali Dargah is made of 'Makrana' marble, the same whitewashed marble that Emperor Shah Jahan used to build the Taj Mahal. The Haji Ali Dargah houses two important monuments-tomb of Pir Haji Ali Shah Bukhari and a mosque. The architecture of this monument reflects the styles and patterns of Mughal and Indo-Islamic architecture. The Haji Ali Dargah occupies 4,500 sq. meters space and is 85 feet tall. A marble courtyard with the central shrine, and the main mosque brocaded with a red and green sheet are the first structures you see while entering the Dargah complex. Artistic marble pillars, mirror work with kaleidoscopic patterns and minarets sentinel the shrine in the center, making the monument a grand sight for all. The Haji Ali Dargah is a 400-year-old structure and is corroding in various places. With the permission from the Central Government, the Dargah Trust is now trying to source the Makrana marble to rebuild the structure in various places.

Things To Do

Apart from visiting the Dargah, offering prayers and seeking the blessings of the saint, there are various other things to do in and around the Dargah. Local stalls outside the complex of the Haji Ali Dargah will give you the opportunity to indulge in some delicious local cuisine and local specialties such as Kebabs, Chaat, Ice-cream, Mughlai Biryani, Hyderabadi fast food and even American fast-food. Apart from food, there are markets located close by if you are an avid shopper-the best places would be Crawford Market and Fashion Street. If you enjoy serenity and happen to be a nature lover, you can decide to unwind at the beach at Mahim Bay.

Nearby Places

The Haji Ali Dargah is located in South Mumbai, off Lala Lajpat Rai Marg. Some of the most prestigious landmarks are situated close to the Haji Ali Dargah. The Mahalakshmi Race Course Stadium is located 11 km from the Haji Ali Dargah while the Worli sea-link lies at a distance of 6 km. The sea-link will help you get to Worli and Bandra, both of which are located close by.

How To Reach

By Rail

The Haji Ali is well-connected by rail networks. One needs to either get off at Mahalakshmi Station, Mumbai Central Station or Byculla Station to get to the Haji Ali Dargah. Once you disembark at the station, local transport such as B.E.S.T buses, auto-rickshaws and even taxis will help you

reach the destination.

By Road
The Haji Ali Dargah comes on the way to Worli and is situated right next to the Worli sea-link. One can reach the Haji Ali Dargah via Ghatkopar (Eastern Express Highway) or even from Shivaji Park. Local transport such as B.E.S.T buses, auto-rickshaws and taxis can be hired to reach the spot. Some of the bus route numbers are 33, 84,124 and 521.

The Haji Ali Dargah is a popular pilgrimage destination in Mumbai. Every week over thousands of devotees, Muslims and non-Muslims, flock the Dargah to seek the blessings of saint Pir Haji Ali Shah Bukhari. Apart from its religious significance, the Haji Ali Dargah is famous for being pleasing to the eye and is the best place to head towards, if you are seeking solace and serenity.

History of Pir Haji Ali Shah Bukhari (R.A.)

There have been several saints who have traveled from far and wide to India, spreading the word of Islam like Khwaja Gareeb Nawaz (R.A.) and many other saints who migrated to India from the Arab countries and Persia. They came as and when informed by their own intuition or will or as per the instructions of Prophet Mohamed (S.A.W.S. - Peace Be Upon Him) as envisioned in their dreams or by Ilm (Wisdom of Faith) i.e. as pointed out by spiritual power given to them by Allah (S.W.T).

The spread of Islam as a whole in India is a story of the gradual growth of the Islamic religion essentially through various itinerant Sufi Saints and traders who settled amongst the local indigenous population.

A magnificent example of such spread of Islam by an Iranian Saint is that of Pir Haji Ali Shah Bukhari (R.A.). It is a belief of the Muslims that the holy saints who sacrifice and devote their lives in the way of Allah (S.W.T) are immortal. Their stature is equivalent to that of the Martyrs (Shaheed) as they have renounced their worldly lives for Allah (S.W.T.) and are called Shahadat-e-Huqmi.

There are many miracles that have happened during the life of Pir Haji Ali Shah Bukhari (R.A.) and after his death. Whatever is known about Pir Haji Ali Shah Bukhari (R. A.) is learnt from the caretakers and trustees from generation to generation as the Saint never married and has no descendents. Some people tried to portray themselves as

his descendants or heirs and have destroyed the exact history of the Saint, his Tomb and the Dargah.

It is learnt from "Rivayat" (Legends) that Pir Haji Ali Shah Bukhari (R.A.) was sitting at some lonely place in his hometown and was busy in his prayers when a lady passed-by from there crying and screaming. When the Saint enquired about her crying, she pointed to an empty vessel in her hand and said that she had dropped some oil. And if she goes home without the oil her husband would beat her. She was crying in need of help. The Saint asked her to be calm and went with her to the place where the oil had been dropped. He then took the vessel from the wailing lady and pushed the earth with his thumb. The oil came out like a fountain and the vessel was full. The Saint gave her the vessel with oil and she went away happily.

However, after that, the Saint was troubled by dreams of hav striking it in this manner. Full of remorse and grief from that and was not keeping well. Then with the permission of his m his brother and finally reached the shores of Mumbai – near the present tomb. His brother went back to their native plac (R.A.) sent a letter with him to their mother informing her th and that he had decided to reside at that place permanently she should forgive him.

Till his death he was praying and giving knowledge about Isl regularly visiting him. Before his death he has advised his fo bury Him at any proper place or graveyard and should drop ocean such that it should be buried by the people where it is

His wish was obeyed by his followers. That is why the Dargah
site where his shroud came to rest in the middle of the sea w
mound of rocks rising above the sea. The Tomb and Dargah S
to come.

Source : Internet

8.History of Sufi Saints of Aurgangabad.

Aurangabad furnished a genial soil for the spread of the religion of the Prophet, and was the centre of great missionary movements in the 8th century of the Hijri. The district is home to the earliest of Sufi saints of the Deccan.

The town of **Khuldabad** contains the shrines of the most famous saints of the Dakhan. Initially it was known as **Rauza** meaning garden of paradise. It is known as the Valley of Saints, or the Abode of Eternity, because in the 14th century, several Sufi saints chose to reside here.

The tomb of the Mughal emperor Aurangzeb and his trusted general Qamar-ud-din Khan, Asaf Jah I first Nizam of Hyderabad are located in this town, so is the tomb of Malik Ambar.

There is scarcely a village in the district which is without its tomb to its patron saint, known by the general name of "Aulia". "Saiad" "Wali", or "Sadat". The "Urs" or the anniversary day of each saint is observed by the Muhammedans and weekly offerings are also made at some of the principal shrines, on every Thursday or Friday.

The following is a brief account of the chief Muhammedan saints of the district and the different orders to which they belonged.

Naqshbandi.

Founded by Baha-ud-din whose surname was Nakshbandi, the painter.

Baba Shah Mosafar.

He was one of the most celebrated Nakshbandis of Aurangabad. He was born at Ghajdavan and studied at Bukhara under Baba Palang Posh Nakshbandi. As Hasan Abdal, his spiritual preceptor gave him his final initiation of Baiat and invested him with the cap and mantle. Baba Shah Mosafar travelled over Bengal and Orissa, and arrived at Aurangabad by way of Ginj and Hyderabad. He resided in the tekkieh (convent) of Shah Enalit in Katabpura; but resumed his travels again, and after proceeding as far as Mecca, returned once more to Aurangabad. Shah Mosafar was not welcomed this time by Shah Enait, and moved to the Mahmud darwaza, where Shah Sherin, an Azad or free dervish was living. The Azad was well versed in theological literature, but had a regular tavern for his dwelling place as he belonged to the Be-shara class of fakirs, who are hermits and live without the law. However, he courteously gave up the mosque, and retired to Sultanganj; and Baba Shah Mosafar cleared the place of the bhang drinking vessels. As he belonged to fakirs who are travellers and pilgrims living within the law. Shah Mosafar settled down to a monastic life, and was visited by various prominent persons, who reconstructed his humble

dwelling with more substantial materials, and added a madrissa, a travellers, bungalow, and a system of water-supply with cisterns and fountains. Among those who called on him were Haji Jamil Beg Khan, Muhammad Tahir of Persia, haji Manzur, a eunuch of the royal harem. Hafiz Abdul Maoni a learned poet of Balkh, and Tahir Beg of Tashkand. Muhammad Kalich Khan gave him the jagir of Kasab-Khera in the Elora pargana, and a mansab of 150 Rs. a month. The emperor Bahadur Shah expressed a wish to call on him, but sent the prime minister instead. And afterwards the emperor's son prince Muiz ud din visited the Baba. Shah Mosafar died in H. 1110, and in H. 1117. Turktaz Khan Bahadur, a noble on the staff of Nizam ul Mulk 'Asaf Jah' erected the present handsome stone tekkieh the mosque, and the Panchaki or water-mill. Twenty years later Jamil Beg Khan added the-ablong reservoir with fountains, in honour of which, the poet Saiad Gholam 'Ali Bilgrami composed a Mesnavi and consecrated it to Imam Husain.

Of the other Nakshbandis:

Mir Muhammad of Walkan in Bukhara succeeded Shah Mosafar as Kaliph and went to Karnul with Khaja Koli Khan, a companion to Chin Kalich Khan, where he was killed in a scuffle in H. 1119.

Khaja Yadgar Khan worshipped in the mosque of Jamil Beg Khan, and received an annual allowance from the emperor Aurangzeb.

Saiad Masum lies buried towards Sangvi for whom Aurangzeb built the Shabina masjid.

Rehmat Alla Shah.

He came from Baghdad in the time of Aurangzeb, and stayed in Mosafar Shah's tekkieh for thirty years. He then returned to Aurangapura, where Mir Khalil, the emperor's steward, built him a mosque, etc. Rehmat Alla Shah sent his Kalish Hussain Ali to Jalna.

Suhrawardiyya.

Suhrawardiyya - Sprang from the Nakshbandi at Baghdad, and was founded by Shahabu-d din in H. 602.

Ganj Rawan Ganj Baksh:

Saiad Shah Jalal ud din or Ganj Rawan Ganj Baksh (which means "moving treasure'), was born at Khirkan near Bukhara, and established the earliest Islamic mission in the Dakhan about H. 700, or a little before the invasion of 'Alaud din Khilji. He settled down at Unasnagar, between Daulatabad and Roza. Ganj Rawan's tomb at Roza has two trees growing near it, one of which is reputed to have grown from a staff given him by his preceptor, and the other from a branch of the first. Both are said to possess miraculous properties.

Shahab uddin.

Shahab ud din was an able author, who flourished in the 9th century Hijri, and wrote several works. He spent the greater part of his life at Daulatabad of which he was the

"Qazi", and had a dispute with Saiad Ajmal the minister of justice about Saiads and Ulemas. Shahabud din died at Daulatabad about H. 848.

Nizam uddin.

Nizam ud din came into the Daccan with a number of Mahomedan missionaries in the beginning of the 11th century of the Hijri era, and lived at 'Ambad,. He possessed great literary qualifications, and Malik Ambar appointed him "Qazi " of 'Ambad. His son Baha ud din suffered martyrdom at Ahmednagar, where his tomb is still venerated. Nizam ud din's daughter was buried with her husband at "Nag-jhari", a mile south of 'Ambad. A document dated H. 1113 in the possession of the present descendant, is sealed by Amjad 'Ali Khan Fiawar, an employe of Shah 'Alam Badshah Ghazi. Shah Latif Tawizi came to Paithan and was invested with spiritual power by Maulana Muizzu-d din. His tomb on the bank of the Godavari, opposite to Maulana Sahib's darga, is without a dome.

Dawal Shah Wali.

Dawal Shah Wali or Abdul Malik Latif is said to have been the groom of 'Ali. After the death of his master, Dawal Shah Wali travelled about; and monuments were erected to his memory in the different places which he visited. In this manner, there are about 360 " chillas" to him in the Deccan, besides numerous "astanas" containing some of his sacred relics. He suffered martyrdom at Kattiawad. A "chilla" to Dawal Shah Wali is found within the city walls of Aurangabad to the left of the Mecca gate, and is resorted

to every Thursday by Mahomedans and Hindus. The poor people ascribe all manner of sickness to Shah Wali, and make offerings to his tomb. There is another " chilla" to him at Elora, and a shrine to his mother called "Man sahib ki chilla." Babulgaon in the Gangapur taluka, and Pipalwari 6 miles from Paithan, have " astanas" to Shall Wali. Two more " astanas" occur in the Baijapur taluka.

Qadiriyyah.

Qadiriyyah.-Originated about H. 561, with Saiad 'Abdul Kadar Gilani whose shrine is at Baghdad, and is the **chief order of fakirs in the district**.
Shah Nasir ud din or Shah Nasir Alla Kadar was instructed by Said ud din of Delhi to accompany Burhan ud din to the Dakhan on a religious mission. The party arrived at Pirbohra, a village 24 miles north of Aurangabad, where the members separated.

Shah Nasiru-ddin.

Shah Nasir erected the earliest mosque in Jalna on the site " tekri" or mound not far from the "ashaba", . Jala Rao, or Mahomed Islam Khan, a freebooter whom Shah Nasir converted, built the " Khas bhag", and on his death which happened in a religious war, Nasir Alla became possessed of the "shish" or mud fort. Nasir Alla died in the 8th century Hijri, and was buried on the Aurangabad road, not far from the "shish."

Shah Latif.

Shah Latif Kadari, one of the seven patron saints of Jalna, was a learned man of Delhi, who accompanied Burhanu-d din to the Deccan, and separated from him at Pirbohra. He

opened two " maktabs" or schools near the Jama Masjid at Jalna, and his tomb lies close by. Students offer sugar on the threshold of the tomb, in the hope of improving their memories.

Luta Ali Shah.

There is a mosque, reservoir, and tomb at Wakla in the Baijapur taluka, to Luta 'Ali Shah of the Kadari order, who arrived in the Dakhan about 400 years ago.

Saiad Rahman.

Saiad Rahman or Saiad Rafi came with Aurangzeb, and settled at Jalna. The Malis or gardeners give an annual feast called "kundun" at his tomb in Anandi's garden beyond the 'Ambad darwaza.

Taj uddin.

Tajud din and Saif uddin of Baghdad, the descendants of Abdul Kadar Jilani, proceeded to Mecca, and then came to India, where they separated. Taj uddin arrived at Aurangabad in H. 1070, and on his way, converted a band of robbers 14 miles north of the city, some of whom settled down on the spot and founded a village called Tajnanur. He subsequently became a recluse, and retired into a cave on Chaman Tekri, to the east of Daulatabad, where he was accidentally discovered by Aurangzeb when out hunting. The saint was taken out in a very emaciated state, and was attended by the emperor's physicians who carried him to the Bharkal gate of Aurangabad. Taj uddin improved in health, and his staff which was buried in the ground began to grow after forty days. The emperor ordered a mosque to be erected at Chaman Tekri and called

it "Taimur Beg masjid". In the meantime Ruknud din, the son of Taj uddin, who had been left behind at Baghdad, as being too young to travel, had heard nothing of Taj uddin for twenty years, and traveled by way of Mecca for the Deccan in search of his father. At last he came to the mosque at Chaman Tekri where he obtained news of Tij uddin, and soon afterwards joined the latter at the Bharkal gate in the city.

On the ensuing "Urus" of 'Abdul Quadar Jilani, Ruknuddin, under the title of Mir Mahomed Shaikh Soliman, was appointed successor to his father. Tijud din had an aversion to music and singing, and earned his livelihood by carpet-weaving. He died in H. 1110, and his dargah stands near the Bharkal gate of the city.

Rukn uddin.

Rukn uddin or Shaikh Soliman left two months later for Mecca, and returned to Aurangabad after an absence of nine months. He died in H. 1156, and was buried near his father. Chin Begam, the daughter of H. H. 'Asaf Jah, was a staunch disciple of Ruknu-d din's, and was buried near him in H. 1161. An inscription mentions that Saiad Shah Aziz Badshah, the grandson of Ruknuddin, erected the present dargah in H. 1190. He also composed a small Persian work in H. 1291, called "Nokat-a-Azizi", and dedicated it to his son Saiad Shah Azim Badshah, tutor to H. H. the Nizam.

Shah Nur Hamwi.

Saiad Shah Nur Hamwi came from Baghdad and lived for some time at Burhanpur and then at Ahmadnagar. He visited Aurangabad after Aurangzeb's arrival, and initiated

Nawab Diyanut Khan, the emperor's minister, into the Quadaria order. He died in H. 1104, and was buried outside the Paithan gate of the city of Aurangabad. Shah Nur was succeeded as "Caliph" by Shah Mazlum, and the latter by Shahabud din Farrakabadi.

Shah Unas.

Shah Unas Quadari flourished at Harsul in the time of Aurangzeb. He probably came from Constantinople, and belonged to the Kavas-jilar order of dervishes. Kanduri is a feast held in his honor. The elders of the "Kalbay Kadar ka fakir " come from Bidar to Siwar in the Baijapur taluka. The members of this order are often absorbed in silent meditation, with eyes closed or fixed on the ground.

Kalbay Kadar.

There is a Kalbay Kadar tekkieh at Badnapur near Jalna, and another close to the Killa Arak in the city of Aurangabad. When the latter was deserted, it was sold to the Shiahs of the city, who converted the place into a burial ground. The wealthier Shiahs only temporarily interred their dead in the cemetery, and afterwards transferred the remains to Kerbela. Shaha Jang, uncle of the late Sir Salar Jang, was buried in this cemetery. An inscription over his tomb gives the date of his death as H. 1210.

Chishtiyya.

Chishti Order contains some of the most famous saints of the Dakhan.

Shah Muntajab uddin.

Shah Muntajab ud din, surnamed **Zar Zari Zar Baksh**, meaning "generous", was one of the earliest of the Chishtias, and was sent to the Deccan by Nizamuddin Auliya of Delhi, in the beginning of the 8th century Hijri. He was accompanied by 700 disciples, and is said to have converted a Hindu princess near a well at Roza. The place is called "Sohan baoli" or " pleasing well", and the princess is buried close to the saint. The tomb of Zar Zari Baksh is between Malik Ambar's tomb and the northern gate of the town. It contains a number of ornaments and relics, the most remarkable of which is a circular looking-glass of steel mounted on a steel pedestal of four feet in height. It is said to have been presented by king Tana Shah.

Burhan uddin.

Shah Burhan uddin studied under Nizamuddin Auliya, the sultan ul mashaikh of Delhi; and Saiad Mahomed of Karmania relates in the "Seyar ul Aulia", that Burhanud din was invested with the mantle and cap, the symbols of the kaliphat, in succession to the sultan ul mashaikh. Other writers state, that on the death of Shah Muntajab uddin at Daulatabad, his brother Burhan ud din was sent to succeed him, and was accompanied by 1,400 disciples. It appears more probable however, that Burhan ud din succeeded the sultan ul mashaikh as kaliph, and that he emigrated to the Dakhan when sultan Muhammad bin Tughluq transferred the capital from Delhi to Daulatabad. Mujud ud din in his " Bakiat-el-Gharib" gives a biography of Burhan ud din; and haji Saiad Baksh and Shams ud din, the nephew of Hasan bin es Sanjari, were the particular friends of the saint. Burhan ud din allowed music and dancing in

the religious exercises at his convent. He remained for some time at Daulatabad and then left for Roza, where ho died in H. 741(1344 A. D) approx.

Opposite the building which contains the tombs of Aurangzeb & Zain-ud-din is that of Shah Burhanud din. It has a large quadrangular courtyard having open fronted building on all sides, and a nagarkhana at the east end. The west end of the quadrangle is used as a school and a door here gives access to an inner courtyard containing several graves. Facing the entrance is the tomb of Sayyad Burhan-ud-din. **Within the shrine are preserved some hair of the prophet's beard**. The shrine doors are plated with plates of metal wrought into fanciful designs of trees and flowers. There is a mosque in front of the dargah.

Zain uddin.

Shaikh Zain ud din Daud was born at Shiraz in H. 701 and went to Delhi by way of Mecca. He studied under Maulana Kamal ud din of Samana, and came with him to Daulatabad. The author of the "Mayrat-al Walayeh" mentions that Zain ud din on his arrival at Daulatabad, disapproved of the singing and dancing in the convent of Burhan ud din; but when he visited the " tekkieh", he was perfectly satisfied, and he and his companions were initiated in the Chishtia order. Shaikh Zain ud din held the office of "Qazi" at Daulatabad, and in H. 737 was invested with the mantle of the kaliphat, but did not actually succeed till after Burhan ud din's death in H. 741. Shaikh Husain has recorded all the sayings of Zainu-d din in his "Hidayat ul Kalul", and mentions that in H. 747, sultan Muhammad bin Tughluq directed him to leave for Delhi with the other

inhabitants. After the death of the sultan, his successor Firoz Shah permitted the saint to return to Daulatabad. Zainu-d din was greatly respected by the Bahmani king sultan Mahmud, who was first reproved by the saint for misgovernment. Malik raja the founder of the Faruki dynasty of Kandesh became one of Zainu-d din's disciples, and when the next sovereign Nasir ud din Nasir Khan Faruki captured Asirgarh in A.D. 1399, Zainu-d din went expressly from Daulatabad to Asirgarh, to tender his congratulations. It was to commemorate this visit that the town of Zainabad, on the left bank of the Tapti, was founded after him; and Burhanpur on the opposite bank was founded about the same time in honor of Burhan ud din. Zain ud din died in H. 771, and a handsome mausoleum was erected over his tomb at Roza, which is visited by devout Musalmans of the Deccan. **The relics of the "Parahan" (the robe of the prophet) and "Taj" given to Burhanu-d din on succeeding to the caliphate, are carefully preserved in a wooden box placed in one of the apartments of Zain ud din's dargah**. Every year on the 12th Rabiu-l Awal, the sacred hair of the Prophet is first shown to visitors, and then the "Parahan", the " Taj,' and a few likenesses of some of the most sacred personages among the Mahomedans are exhibited.

The tombs of Azam Shah, of his Begum, and of a Mahomedan saint, are in a small enclosure to the east of Zainu-d din's mausoleum; while Aurangzeb's tomb lies to the west. Opposite this last is a large quadrangular courtyard, having open-fronted buildings on all sides, and a "nakar-khana" or Samah (ecstasy) hall at the east end. The west end is used as a school where the Quran is taught, and

gives access to an inner courtyard which contains a number of graves. Facing the entrance is the shrine of Burhan ud din; and a little to the right is the last resting-place of Asaf Jah and of one of his consorts. To the left is the tomb of Nasir Jang, the son of 'Asaf Jah, who at one time contemplated rebellion against his father, but overcome by contrition for his conduct, performed penance at the tomb of saint Zain ud din.

Saiad Yousaf.

Saiad Yousaf or **Shah Raju Qatal** was instructed by Charagh Dehlwi to proceed to the Deccan, and arrived there in H. 726. He was accompanied by his sons Saiad Chanda and Saiad Mahomed Banda Nawaz surnamed "Gaysu Daraz" or " the long-ringletted. *The latter is the patron saint of Gulbarga. Saiad Yousaf was a Sufi "mashaiq", and wrote a religious, poem called "Tuhfet-en-nasayeh." He died in H. 726 and was buried at Roza.*

Amir Hasan.

Amir Hasan bin es Sanjari came from Seistan also known as **Amir Hasan Dihlawi Sijzi** and was a disciple of Nizamuddin Auliya. He was called the "Sadi of Hindostan", and recorded all his preceptor's sayings in the "Fawaid-ul Fawad." His "Lataif-al-Ashrafi" is full of jokes; and his writings were eulogized by Jami the Persian poet, by Shaikh Faizi, and by others. He left for Daulatabad on the transfer of the capital from Delhi, and died in H. 737. His tomb is outside of Roza, and is surrounded by a wall, but has no dome over it. Students offer sugar on the threshold of the tomb on Thursdays, to improve their

memories. A mosque and " tekkieh are attached to the tomb; and close by is the grave of the poet **Mir Gholam Ali Azad Bilgrami** of the 12th century Hijri.

Maulana Farid ud din.

Maulana Farid ud din the Adib was one of the leading disciples of Burhdn ud din and died 17 days before his preceptor. His tomb lies to the west of that of Muntajab ud din.

Haji Husain.

He was born at Shiraz, and was a merchant. His son Zain ud din started for Mecca en route to India; and haji and his brother came to Delhi in search of Zain uddin. They then left for Daulatabad where they settled down and died, and were buried to the north-east of Roza. In former days, religious Mahomedans spent 40 days in this dome, in prayer and fasting.

Nizam uddin.

Nizam uddin came in the 8th century Hijri, and Burhan ud din gave him a " turra" or crest for his turban, and the title of " Saidus Sadat" or " chief of chiefs." He left Daulatabad for Paithan, and on his way, he erected a mosque and dome. Saiad Sadat performed a " chilla" or fast for 40 days within the dome, and after his death a cenotaph was raised to his memory. The patelship of the village of Bhirkan which he populated, was for a long time in the hands of Saiads, whose tombs are scattered over the kasba and pet, and are objects of veneration to the inhabitants. He peopled the

eastern portion of the town and died in H. 792. On the Urus day, the spire of the dome over his tomb is adorned by the Mainars or builders of Paithan with a " turra" or tuft, at the ceremony called " turra churhana", to commemorate the crested turban which Saiad Sadat wore. The Mainars, the Dhanday Momins, and the descendants of the Moghals and Persians who settled about Paithan in the time of Aurangzeb, are among the "khadims" of Saiad Sahib. A date stick, and a "kutchkoal" or beggar's bowl which belonged to the saint, are carefully preserved in the dargah. Newly married persons perambulate the tomb three times, and place offerings of food in the beggar's bowl. Bawa Ramzan or Kanoba was a Hindu sorcerer who was converted by Saiad Sadat. He was called Bawa Ramzan, from having been converted in the month of Ramzan; and died at Tisgaon Marri near Ahmednagar. He was hold in great reverence; and a pitcher with which he drew water for 12 years and filled a large jar for Saiad Sadat to wash in, is preserved in the dargah.

Jalaluddin Pir Manik Bhandari.

He is also amongst the earliest disciples of Nizamuddin Auliya. He ran the Langar khana (public kitchen) of Nizamuddin Auliya. After the death of Nizamuddin Auliya, he went to the Deccan with Burhanuddin Gharib, and became famous by the name of Bhandari. His shrine is in Fatehabad in the Aurangabad district of Maharashtra.

Soliman Shah, a rich dervish, accompanied Aurangzeb in his early expeditions into the Deccan, and retired to Gangapur where he died. His darga is in the " barra

tekkieh" close to the " shahi bagh" or royal garden. A cenotaph and lamp-pillar to Zinda Shah Madar were also erected in the "barra tekkieh" by Azmat ul la, a son of Soliman Shah who joined the Khadman sect of the Madaria order.

Habib ul la or **Hakkani Haknuma** flourished at Ranjani in the Jalna taluk; and respect is paid to his memory by the Hindus and Mahomedans, especially by the females.

Jana Shah Mian came in the time of the first Nizam, and settled at Seona, where he practised fixed meditation. A hill six miles from Kanhar, near Nandarbari, is called "Kalandar-ki-Pahar", possibly after one of the Kalandri order, which is a branch of the Chishtia.

Shah Bu Ali Kalandar came with Burhan uddin, and is said to have had his seat on a huge boulder, close to one of the Kanhar hills. Great reverence is paid to this boulder by the Hindus and Mahomedans of the surrounding country. Shah Bu Ali afterwards went to the Punjab and died there. The Mewatis of Kunjkhaira in the Kanhar taluk, belong either to the Chishtia or some other branch of the Kadaria order. A little to the east of Kunjkhaira is a dargah to **Jangli Shah Mian**, and another to **Chumman Shah Dulah**.

Shattaria.

Shattari - A branch of the Qadaria, in which the members repeat their devotions with great rapidity. Arif Alla Shah was about the earliest arrival in the Deccan, who belonged to this sect. He was buried in his " tekkieh" outside the western gate of' Ambad, near a mosque about 400 years old, called " Bin khami masjid." Saiad Ahmad of Gujarat

spread the Shattaria sect in Aurangabad Maharashtra, probably in the time of Aurangzeb. He was a follower of Burhan uddin, and his shrine is outside the Jafar gate.

Razak Shahi.

RAZAK SHAHI.-A branch of the Quadaria, founded by **Abdul Razak** of Baghdad. Arif Shah Sain of this sect came to 'Ambad, where he erected a mosque. His "tekkieh" and tomb are to the north of 'Ambad; and the graves of his six successors are close by. Sher 'Ali Shah Sain arrived from the Panjab, and his "tekkieh" and tomb are near the Shahgarh darwaza of'Ambad. The remains of a furnace are close by, where he made amber beads which he distributed to fakirs, &c. Shah Khaksar came from Bijapur to Roza in the time of Akbar, and his "tekkieh" and tomb are at Sulibhajan.

Khaksari.

Shah Khaksar came from Bijapur to Roza in the time of Akbar, and his "tekkieh" and tomb are at Sulibhajan. He established the Khaksari sect at Daulatabad; and the graves of several of his followers are near his tomb.

Mohkam Shahi.

It is another branch of the Quadaria to which Data Wali of 'Ambad belonged. Data Wali never left his "tekkieh" which is outside the Jalna darwaza, and when he died, was buried in the convent.

Jan Alla Shahi.

JAN ALLA SHAHI - A sect founded at Jalna by **Jan Mohammed**, who was born at Sinnur near Delhi in H. 1030. He was early left an orphan, and started with his brother for Baghdad; and on completing his studies, was instructed at the tomb of 'Abdul Kadar Jilani to proceed to the great spiritualist, Miranji of Burhanpur. After studying with Miranji for five years, Jan Mahomed's name was changed in open congregation to Jan Alla (Life of God), and that of his brother to Bab Alla (Door of God). In H. 1046 he started for Mecca accompanied by the ancestors of the present "khadims;" and on his journey, was assisted by the "Jins."

Jan Alla.

After an absence of twelve years Jan Alla was instructed to proceed to Jalna, which he did by way of Baghdad. On arriving at Aurangabad, he occupied a chamber on the left of the Jumma masjid of Malik Ambar, and was quite a recluse, performing the "Sunnat" prayers in his own room, and only the "Fars" prayers in the mosque. His sanctity was noised about, and he was invited to Jalna by haji Bur Khurdar the faujdar. Aurangzeb also wished to see him and went for the purpose to the Jumma masjid, and even to the " Hujra" or chamber, but did not succeed in his object. A copy of a letter is still shown, which is said to have been written to Jan Alla by order of Aurangzeb. The emperor next sent his vizier, but before the latter could come, Jan Alla and his brother had quietly gone away to Mungi Paitan, and from thence proceeded with Abdur Rahman, the deputy faujdar, to Jalna. Aurangzeb then sent prince Muazzam to Jalna, and

the saint received the prince kindly in a small dwelling in a mango grove where Jan Alla's tomb has since been erected. **It was on this occasion that Jan Alla received a sanad (certificate) for five hundred bighas of land near Jalnapur, where Kadrabad and the cantonment now stand**.

Quadims (servants):

Khadim Shah Abdul Wahab, or **Janaza Rawan**, a "khadim" of Jan Alla, conducted the funeral services for the colony of Kadrabad. He compelled the "Jins" to carry him on his cot to Bijapur, to meet Shah Azimu-ddin or "Tazim Turk" who mistook him for Jan Alla.

Of the other "khadims", **Hidayat Alla** in H. 1070 copied Imam Gazib's work in the Kufio character. In H. 1085 **Ali Bin Mohammed** wrote the " Monovarul Kalub", a work on spiritualism. **Haji Shah Ismail** was buried at Bajipura in Aurangabad ; and his grandson **Amam Alla'**s tomb is near Jan Alla's in Jalna. Amam Alla wrote a Persian work in H. 1169. **Saiad 'Abdulla** was a "mohudis" versed in tradition; and **Mian Haji Mohammed Kasim** was tutor to Bahadur Shah I. **Miral Hasan** was a studious khadim who died at Hyderabad, and his remains were transferred to Kadrabad. He was a prominent subject of H. H. Nasir-ud-Daula, and was contemporary with Maulvi Shaja ud din of Hyderabad, and Alla Wali Sahib of Burhanpur, two of the most learned men of the time. **Nur-al Hasan** or Gholami Sahib collected a number of books, and had the honor of bringing from Mecca, a copy of the Quran, and a sacred book called *Dalail-us Sharif", which he kept in Jalna. The clan of Ghori Pathans found about Jalna belong to the*

"khadims" of Jan Alla. They fought under Ranmust Khan against raja Sambha of Sattara; and Nahir Khan, a Ghori Pathan, held Jalna in jaghir. According to an inscription, Nahir Khan built the 'Ambad darwaza with a bastion on each side, and a well and masjid for his spiritual director ***Shah Miran****. There is another mosque close by, which was built by Sultan Mohammed, son of Malik 'Abdulla Beg, faujdar of Jalna.*

Nirgun Shah Wali.

Nirgun Shah Wali came from Bengal, and lived as a recluse at Nidhara, two miles north of Jalna. His principle was, "retirement from the eyes of the world, and cessation from seeking the honor and respect of any one."
When Aurangzeb was at Jalna, he is said to have visited Nirgun Shah Wali. Many others called to see him, including Jan Alla, Bab Alla, Raja Bagh Sawar., and Nirgun received them, seated on a stone which is still pointed out. He also paid return visits, and took with him a starling (maina), which was always his companion and was able to talk. There is a story current, that Nirgun was murdered by the patels of Nidhara and Tandulwara, for the sake of this maina, which Jan Alla coveted It is said that three days after Nirgun's death, Jan Alla gave a great feast to all the dervishes, on which occasion, the, maina pointed out the corpse of Nirgun, and denouncing Jan Alla as his murderer, fell down dead upon its master. From that day, Jan Alla was stigmatised as " Jan Alla maina mar", and the fakirs of the Nakshbandi, Quadaria, Madaria, Rafai, Sada Sohag, and Jalali orders, and the numerous sects to which these gave rise, consider the khadims of Kadrabad out of caste and will

not eat with them. The khadims on the other hand deny the accusation, and assert that there was no talking bird, but that the maina refers to a woman named mana. They further state that the woman was instructed to say that she had been cruelly wronged, because the other dervishes were envious of the 500 bigahs of land which the khadims possessed. Regarding Nirgun the khadims and the patels of Nidhara and Tandulwara affirm, that he was a " ghaus", and that at midnight, in one of his acts of worship called " Tahajud", the intensity of his devotion was so great, that his head and limbs fell asunder.

Rafai.

RAFAI - Founded in Syria in the 6th century Hijri by Saiad Ahmad Rafai, nephew to Abdul Kadar Jilani. The Rafais are celebrated for their penances with red-hot irons, and are also called **howling dervishes**. The order was introduced into Aurangabad by **Rahmat Alla Shah Rafai** in the time of Aurangzeb; and the members became very numerous in the days of H. H. Nizam ' Ali Khan, when there were 360 houses belonging to them in Aurangabad. During the subahship of Shabar Yar Jang, the Rafais cut themselves with lances whenever alms were refused them.

Rahmat Alla.

Rahmat Alla came from Baghdad, and lived for thirty years in Mosafar Shah's "tekkieh" at Panchakki. He then moved into a house in Aurangpura which Aurangzeb's steward built for him. His tomb is beyond the western gate of Aurangabad.

Medina Sahib came from Medina, and his frenzy as a Rafai is still spoken of by dervishes. He was buried inside the Jafar darwaza.

Masum Shah was a famed Rafai of Tisgaon Mori, ten kos from Paitan towards Ahmadnagar. He often visited Kadrabad and built a "tekkieh" near the "Ranger khirki." He was buried in front of the "dargah" of Nur Shah Wali. **Chand Bi** founded Chandaigaon in the Baijapur taluk, and held it in fief under Malik Ambar. It is said that the earth from the grave of Chand Bi has a salutary effect on those bitten by snakes, so that she probably belonged to the Saadi order, the fakirs of which go about with snakes. The ordinary snake jugglers of the district are called "Miran-Summa-ka-garuri", and are followers of **Miran Sum-ma**, whose shrine is at Mirj Tajgaon near Kolhapur.

Biabani.

BIABANI - Originated with a disciple of Nizam ud din Aulia, called 'Abdulla, who interceded with the emperor Babar on behalf of certain Saiada, but without success. He then retired to Mandur and requested the governor to be allowed to dwell unmolested in the "Biabani" or desert, from which the order took its name.

Abdul Karim.

The Biabanis of 'Ambad are descended from 'Abdul Karim the son of 'Abdulla. According to some writers, 'Abdul Karim and four of his relatives came from the Arabian desert to "Ambica" or 'Ambad, and hence they were called "Biabani" or children of the desert. They settled down near a Hemad Panti well called "Mahadari baoli" in proximity to

the "Shamsher masjid", and were known as the "Panj Pir Biabani" or the five Biaban elders. 'Abdul Karim belonged to the Rafai order, and married the daughter of **Sankaray Sultan Mushkil 'Asan**, whose shrine is at Kandahar near Nanded. The tombs of the five Biabanis are within the walls of the 'Ambad fort, and are situated to the north.

Zain uddin.

Zain ud din Biabani, the son of Abdul Karim, who was born in H. 811 at 'Ambad, became the Rafai caliph in H. 811, and died in H. 909. His fakirs inhabited the village of Fukrabad, a mile from 'Ambad; and a hill close by, on which he was fond of spending his time in meditation and prayer is called "Fukrabad-ka-pahar." The tombs of his mother and wife are also at Fukrabad, and are called respectively "Pirani Man" and "Bua Man." Offerings of sugar-candy and dates are made to the former. The Biabanis have a tradition that Zain uddin was on one occasion seen by a woman in a convulsive state of religious ecstasy. The woman swooned away, but recovered after an hour, and observed something moving under a scarlet cloth (sakilat). In her fright, she called out " Sakilati Sahib" several times, which attracted the attention of passers by, but on examination the movement ceased, and only a " sakilat" or scarlet cloth was found. To commemorate this event, a tomb was raised, which for eight months in the year is much frequented by the surrounding population and by the women in particular; but it is not visited during the rains. [This would seem to correspond with the Buddhist "Wassu" or period of sacred rest which was observed during the four months of the rainy season.] The tomb is called "Baghwan" and " Sakilati

Sahib" or " Sakalati Bawa", and sacrifices and offerings are made to it on Thursdays and Fridays. It is thus a source of revenue, and was a subject of dispute between two rival parties. A commission was appointed in H. 1284, which settled the matter in favor of the "khadims" of Ravna and Parora. These assert that 'Alau-d din was buried beneath the tomb in the nalla, and that they are the descendants of his "kluidims."

Ala uddin.

He was the son of Zianu-d din, a native of Gujarat, who married a daughter of Burhan ud din and died at Roza. He visited the tombs of the saints of Gulbarga and Bidar, and was returning to Roza by way of ' Ambad, when he is said to have encountered a troublesome band of demons, and in fighting with them, 'Alau-d din suffered martyrdom. The "sakilat" or scarlet cloth which he wore served as a shroud for his remains, and hence he is called " Sakilati Sahib."

Shah Ashraf.

Shah Ashraf the son of Zain ud din assisted the army of a governor of Daulatabad, who changed the name of 'Ambika to **Ambad**, and endowed the " tekkieh" at Fukrabad with lands and cash. There is a local saying that "Ashraf the Biabani supplies bread to the hungry and water to the thirsty."

Sakray Sultan.

Sakray Sultan is reckoned among the great saints of the Deccan. His tomb is at Kandahar in the Bidar district, and there is a "chilla" to him on the platform above the subterranean passage in the Daulatabad fort. Some Hindus

think that the "chilla" contained an image of Ganpati, and say that it was removed to Kaigaon Toka in H. 1207. The place is held in more or less reverence by both Mahomedans and Hindus, and especially by the females. According to a "khadim" at Roza, who is the guardian of this "chilla", Sakray Sultan came with the missionaries who accompanied Burhan uddin, and his proper name was Ain ud din. The missionaries separated at Roza, and Ain ud din proceeded to Kandahar, but before leaving for that place, he performed a "chilla" or fast at Daulatabad.

Madaria.

MADARIA - One of the four Tafuria sects founded in Asia Minor by Badi ud din Rustami surnamed Zinda Shah Madar. The Madaria is in four subdivisions,-1 Diwangan, 2 Talban, 3 Ashkan, and 4 Khadman. Some of the fakirs are jugglers, or take about bears, monkeys, &c, from place to place; while others go about playing on a fiddle and singing in praise of Shah Madar. The Madaria do not shave their beard and moustaches on being initiated; and when any person has gained the object of his desires, he invites the fakirs of this order to perform a ceremony called dhammal Those who allow their hair to grow are called malang, and adopt celibacy like their preceptor.

Shah Gul Husain.

About H. 1000 **Shah Gul Husain**, also called Shah Nur Ganj Lashkar, and **Shah Daud Ganj** Lashkar Maghrobi,two Madaria fakirs, came to Roza and Aurangabad respectively, to propagate the tenets of their order. Shah Nur Ganj's tomb is near the " Nakhar Khana" gate of Roza; and Sultan

Saiad Shah Nur, one of his kaliphs, was buried near the Pangri gate.

Zabarak Ali Shah another kaliph was taken by H. H. Nizam 'Ali Khan to Hyderabad, but he subsequently returned to Roza where he died, and was buried near the Chauk. Shah Daud Ganj Lashkar Maghrobi introduced the suborder **Diwangdn** into Aurangabad. His tomb stands near the "tekkieh" called "Til-ki-Mundi."

There are "astanas" and "tekkiehs" at Sangwi, Salaikaon, Dhamori, Borgaon, and Lasur in the Gangapur taluk; at Kandalla in the Baijapur taluk; and at Roza, inhabited by one or more fakirs of the Khadman subdivision; while Salal Ghogargaon and other villages contain " tekkiehs" of the Diwangdn subdivision. The Talban sect is not represented.

Chingi Shah.

He came about a hundred years ago to 'Ambad, and introduced the **Ashkan** subdivision. **Joat 'Ali** the Sain, also of this subdivision, came from northern India and died at Debgaon Murmi in the Gandapur taluk in H. 1275. He was accompanied by a Hindu ascetic, who retired to Kaigaon Toka; and was himself a Kanoja Brahman, but was subsequently converted. Joat 'Ali was also called "Malang Shall Maharaja", and was in **Tabkati.**

TABKATI - The fakirs of this order beg from door to door and many of them are athletes. The athletic arts and the "talims" of Aurangabad owe their origin to **Pir Murshad Chatan Shah** who came from Upper India in the 17th century of the Christian era. **Fata Shah** was an athlete of Aurangzeb's time, and won a wrestling match at Mujunburj,

one of the bastions near the Delhi gate, against " Makhna pahalwan", an Ahir athlete. He was buried in the "Fata Shah-ki-talim" to the left of the road loading into the Paitan gate. At the foot of the grave is the tomb of his friend Mausaras, a Hindu convert; and close by are the tombs of Pir Murshad Chatan Shah and of two others.

Dewana Nawab.

Dewana Nawab or the mad nawab was an athlete who had charge of the great doors of the Delhi darwaza. His tomb is near the Aiwaz-Khan-ki-baradari."

Aplatun Khan.

Aplatun Khan came with Aurangzeb. He broke the tusk of a wild elephant that was set on him, and dashed it against the "Hathi darwaza”.

Shah Kuds Shah.

Shah Kuds Shah was a very strong man of Jalna (city), and a large boulder which he lifted is shown within the Nagar darwaza. This stone is chunamed every year, and is held in great reverence. A smaller boulder which stands near is said to cure persons suffering from lumbago. The Hindus ascribe the healing properties to a certain "taili" or oilman; and offer "gur" and "chana" to the stone. Shah Kuds Shah was buried near his "talim" outside the Nagar darwaza; and mothers bring their children when they begin to walk, and present offerings to the tomb.

Sada Sohag.

Sada Sohag owes its origin to Musa Sohag of Ahmedabad. The members dress in women's attire, and wear a "dupata"

of deep red colour. About 50 years ago, Bahar' Ali Shah of Tonk sent two Sada Sohag fakirs, Golah Shah and Chamali Shah, to Aurangabad. They lived in Nawabpura, and erected a "tekkieh" to the right of the Jafar darwaza. Chamili Shah went to Hyderabad, and Golah Shah subsequently joined him, but died soon after his arrival and was buried at Gadjigora. Shah Bungri Lahil of this order was buried in front of the "Rakash-ki-masjid" at Jalna. Young Mahomedan females visit the tomb to consult their prospects of marriage, and tie a piece of cloth on the " turbet" in evidence of their "nazars" or vows. After marriage, they offer prayers at the tomb, and present one of their marriage bangles.

Ehl-ul-Haque.

Ehl-ul Haque Hakkam Sahib accompanied Aurangzeb, and probably belonged to the " Ehl-ul-Haque" or People of Truth. His tomb is at Goraigaon in the Baijapur taluk.

Other saints.

Kourgaon, an ancient village in the Baijapur taluk, has a tomb to **Said Sahib** under a "bar" tree (ficus indica).

Bhikan Shah Wali accompanied Burhan uddin, and his tomb is under an old tree at Loni Khurd on the Nandgaon road. He came with his mother and his horse; and the latter is buried close to his master. The tomb is called "Ghora-Pir-ki-kabar", and the Kunbis make offerings to it when their cattle fall sick. A large and elegant mausoleum was erected about 400 years ago at Wakla, by a Hindu convert, Bibi Bohra Khatum. It has seven tombs inside, with two smaller ones in two of the inner corners, and eighteen other tombs

in the verandah. There is a story current that a certain person Achal Rao had two sons, Amai Rao and Yeswant Rao. Amai Rao became a Mahomedan, and he and his family are buried in this mausoleum.

Mir Mahomed Shah.

Mir Mahomed Shah of Badakshan was made killadar of Peotala fort by Aurangzeb. He belonged to the Vaisi sect, and was buried at Harsul.

Mir Fukru-d din Aurangabadi Tirmusi was a Sufi doctor who composed several Persian verses.

Shah 'Ali Sahib Barri was a recluse who lived in the hill to the north-west of Aurangabad.

Shah Ali Sahib Shairi lived within the city; and so did **Shah Ali Sahib Nabari**, who constructed canals. **Saiadi Sahib**, a religious Abyssinian, lived in the shop of a poor dyer in the "chauk "of Aurangabad. Offerings of flowers, &c, are placed on his tomb. A ruined mosque inside one of the gateways of the Daulatabad fort was erected by a Mohammadan of great sanctity; and to the right of the last entrance is Pir Kudus Sahib's dargah. Elora has a shrine to a Mahomedan saint which is visited by large numbers of Hindus and Mahomedans.

Tuttu sodagar.

Tuttu Sodagar was a wealthy merchant of Surat and a Bohra by caste, who built the "Tuttu " darwaza of Jalna (city) in H. 1126. He died near the 'Ambad gate, on his way back from Rakisbon, and was buried near the mosque which

he built. There were six other rich Musalmans, and in former days Jalna was noted for its wealth. According to an old Urdu proverb, "the children in Jalna were lulled to sleep in cradles of gold", and a kasar or dealer in bangles named Gangaji, is said to have had such a cradle. Malis and poor people offer fruit to Pir Ghaib Sahib's tomb in front of the "Tuttu " darwaza.

Similar presents are made to the dargah of **Dervash Shah Awaz** on the Aurangabad road, - especially by the dhobis, in order to preserve the clothes in the " bhattis" from getting burnt.

The inhabitants of Jalna pray for worldly success at **Shah Shumli**'s tomb; and mothers offer supplications at Pir Darbari's tomb, so that their children may attend " darbars", or become Courtiers.

Shah Mauik's tomb is in the "churi mohulla "of Jalna, where glass bangles are manufactured and sold. **Shah Shubli** had his residence in the "manik chauk", and was a follower of 'Abu Bekr Shubli, a renowned mystic Shaikh of Baghdad. **Musi Makai** possessed a valuable library, and was buried in the Ashaba to the north of Jalna.

Jamshad Khan.

Jamshad Khan built the "Kali" masjid, inside the Mecca gate, together with the "hammam "or bath, and the "sarai." He also constructed the large tank at Jalna, and laid down pipes and reservoirs for the water supply of the city. Jamshad Khan flourished in the 10th century of the Hijri, and was buried in his garden to the north of Jalna. The cultivators sacrifice to his tomb, so

that their erops may not suffer. A masjid at Georahi, not far from Jalna, is resorted to by Hindus and Mahomedans, as it is believed to possess powers of divination. A saint Rafi ud din is said to have possessed similar powers, and his masjid has a " woqf " or pious legacy of 200-bigahs of land, granted by Aurangzeb.

Bahar Khan.

He was a religious man that came from Bidar to Ranjani in the 8th century Hijri. A mosque beyond Ranjani was built by his wife Ayisha Bi; and near it is the dargah of Latif Shah Aulia.

Gudar Shah Wali arrived in Aurangzeb's time, he erected a mosque. A mound called "Islam tekri" at 'Ambad contains an old Mahomedan building known as "Fatehay Islam" or the "conquest of Islam". A piece of land at the foot of the tekri is appropriated as a "waqf" in support of the mosque.

Nur Shah Wili's tomb is outside the Shahgarh darwaza. He made lanterns, which the inhabitants purchased as votive offerings; and at his death he left his money to a Hindu devotee. The"chilla" of Maul 'Ali is on one of the tekris of ' Ambad. The Jumma masjid is ascribed to Malik Ambar. The Mecca masjid is attributed to a devout Musalman who constructed it about 200 years ago; while others affirm that it was raised by the Kharar Khani Pathans who served in Holkar's army. A colony of these Pathans settled at 'Ambad, and built a mosque to the west of the town. 'Ambad further contains a " Kadami Resul" or footprint of the Prophet, which is placed on a brick platform covered over with a small dome, within the Auranga'bad

gate There is a tradition that seven Saiads of Arabia were commissioned to deliver Paitan from four goddesses, Hatai Devi, Durga Devi, Revona Devi, and Agna Devi; and that on their arrival, they were arrested and imprisoned in a cave.

Muizu-ddin.

Maulana Muiz ud din, popularly called Maulana Moaz, or Maulana Sahib, a native of Shiraz, proceeded to Mecca at an early age, and was directed to liberate the seven Saiads. He left for Paitan, which was then presided over by Revona Devi; and in a battle fought outside its walls, lost many faithful attendants and disciples. The Maulana triumphed in the end, and the seven Saiads were released; but they died soon afterwards, and their tombs are pointed out in a mosque called "Sat-Saiadon-ki-masjid." The saint's darga, which stands in front of this mosque, has a little room attached to it for holy meditation; and his disciples resort to this room in times of difficulty. Each Momin or Mahomedan weaver of Paitan subscribes 8 annas per cent from his income for the maintenance of the darga. According to some people, the Maulana obtained his surname of " Moaz", which means a " wave*, from having saved a ship that was foundering; and according to others, he received the name from having miraculously brought up waves of water to quench the fires. Samah (ecstasy) meeting is allowed at his dargah, and the Urus is observed by Hindus as well as Mahomedans.*

Abdulla Changal.

Abdulla Changal accompanied Maulana, and had a contest with a demon called Goglia, who presided over a village of

that name in British territory 1½ miles from Paitan. Both 'Abdulla and Goglia perished, and the former was buried beyond the mud walls of the village. Sona Mian, called also Eusaini Saiad and Siddiki Shaikl was another companion of the Maulana's, and suffered martyrdom at Seogaon, 14 miles from Paitan. His head was buried at Khontaphul, 2 miles nearer Paitan, and the body at Seogaon. Shah Mian Duryai, a general merchant of Arabia, possessed many ships, and it was one of these that Maulana Moaz is said to have saved in a storm. He gave up his wealth and joined Maulana's band, and his tomb is inside the gateway of the saint's darga. Shah Mian erected a mosque, nakarkhana, and house for travellers, within the precincts of the darga.

Moiz uddin.

Moizu-d din the Bhandari came with the band of missionaries that accompanied Mantajabu-d din; and his duty was to take charge of the stores and distribute cooked provisions to the different members. He was also surnamed "Nanpash", or the bread-giver. After the party arrived at Roza, Moizu-d din and five others left for Gangapurbarri, the present Gangapur. A gosain was practising austerities in a "mat", from which he retired before the new-comers; and the Nanpash and his party dismantled the building and erected a mosque on the site. Gangapurbarri was then infested with freebooting Mangs, the Mangs offered human sacrifices. The saint tried to convert these outlaws, when a religious war ensued; and in H. 748, the Nanpash, Saiad Kharay Pir Pakhar Sahib, and many others suffered martyrdom. The survivors however, succeeded and a mausoleum to the Nanpash was built. Newly married

couples kiss the threshold of the tomb; and presents of food, . are offered in times of sickness. The nakarkhana attached to the dargah was built by a Kharar Khani Pathan in fulfilment of a vow. The tomb of Saiad Kharay Pir Pakhar Sahib is to the east of Gangapur, and is frequented by the poorer people on Thursdays.

The seven Saidas.

The Mangs continued their depredations till the advent of the seven Saiads, who surprised the freebooters, and numbers of the latter settled down to a peaceful life; but the wilder spirits still kept at large, and in a subsequent raid, succeeding in killing the seven Saiads. After this, the depredations gradually ceased, as the Saiads destroyed the jungle of brush wood that was used as an ambush. The descendants of the Saiads were also made patels of Gangapurbarri, an office which is still partly in their hands. A legend about Gangapurbarri relates that a Mahomedan saint miraculously supplied a large quantity of "ganda" or sugar-cane juice, to some ruler who was passing by and was famishing with thirst. **When the prince heard the name of the place, he requested that it should be called "Naishakarpur,'" in reference to the sugar-cane juice; and this was changed to a similar word in Hindostani, Gandapur.** The "Shahi Bagh", or royal garden, commemorates the event, but it exists in name only, and is covered with cultivation. When the"janazah" or bier of the emperor Aurangzeb was being carried from Ahmadnagar to

Khuldabad, it was kept for the night in the "Shahi Bagb." A "chilla" or cenotaph was erected on the spot, but it has since fallen down. A similar "chilla" was built at Botaibargaon, 12 miles north of Gandapur.

Saiad sadat.

Saiad Sadat of Waluj came with the Mahomedan missionaries of the 8th century Hijri, and lost his head in fighting at Balore in Berar; but the body is reputed to have continued fighting till it reached Waluj, where it fell down and was buried. The dargah was erected in H. 1100 by a Beldar, in fulfilment of a vow, and is frequently visited by the villagers. Behind the dargah is the tomb of Saiad Sadat's brother, Saiad Summon, who came with him from Balore. A niee tree close by is said to possess some remarkable qualities. Kanhar has a dargah to Saiad Sahib, another to Sidi Sahib, and a third to Imam Sahib. A mosque near the kacheri was built by Momin Khan, one of the Khatkar Pathans who were stationed at Kanhar to protect the country from the ravages of the Bhils. There is a dargah at Pisora to Muskin Shah Mian; and another called "Chihal-tan-ki-dargah " contains a brick that was brought from Medina. Sillode possesses a masjid erected by Haji Kabir of Northern India. He was made Qazi, as well as Qatib, of the Seona pargana, by Aurangzeb.

Arif uddin surnamed Mogar Shah Wali, is the patron saint of Ajanta, which was formerly called Ranjani or Anjani. He died in H. 1101, and was buried beneath a neem tree. His tomb is propitiated in times of sickness, and the "Dub ghat, " or " Chusmah Mogar Shah", where he occasionally

performed a "chilla" or fast, is also visited. Bokardan has a dargah to Bahir Shah Walli.

References.

- *Gazetter of Aurangabad* - H. H. The Nizam's Government 1884. (Chapter VI page 385–427)

External links.

- www.archive.org
- Sufi Dargah in Khuladabad

9.Biography of Hadrat Sangde Sultan Qandhar

The area of the Deccan was the center of knowledge, Irfan (intimate knowledge of God) and Sufism since the olden time. Qandhar which is in Maharastra no doubt was the center of the knowledge and Irfan.

His holy name is Syed Shah Sheikh Ali Sangde Sultan. During the last period of the 8th century Heigri in the 770 to 780 Heigra, he was born at the place of Qandhar Sharif in the district Nanded.Hadrat Sangde Sultan Kar Mushkil Asan's genealogical link connected with the 14th generation of Hadrat Syed Ahmed, Kabir Rifai Mashooq Allah. He belongs to the member of Sadat (holy prophet's descendants through his daughter Hadrat Fatima) Hussaini family. So as per genealogical record, he belongs to the 14th grandson of was great-grandfather Hadrat Syed Ahmed, Kabir Rifai Mashooq Allah.
His great-grandfather Syed Ibrahim Sepasalar Hadrat Maqdaum Haji Miya who came to the Deccan region along with the army of the Sultan of Delhi Mohammed Tuqglaq and due to love and sincerity and friendship of Haji Miya Sarwar Maqdum so both of them were settled down in Qandhar village. So their two mausoleums are well known there are as a big mausoleum and a small mausoleum in Qandhar. Khaja Sahib's mausoleum in Qandhar village which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there. Several hundred thousand devotees from near and far,

irrespective of religion and beliefs, gather there to seek blessings.

The meaning of name of the Sheikh Sangde Sultan

The Sangde Sultan is his title and which was becoming inseparable part and which becoming famous than his real name. To his great-grandfather there was given the title of Sheikh two times from the court of Hadrat Sheikh Nizamuddin Auliya of Delhi by his favour of his kindness and affection and due to respect and admiration he was used title Sheikh before his name and this tradition was followed by his lineage and till it was reached to Hadrat Sangde Sultan and who used it in the tradition of his great-grandfather.

Hadrat sagnde Sultan, who was a great learned person of his time as well as he was the best author. But it is very sad to know that due to destruction and ruin his books which were written by him have vanished away from the world in the long-running of time.

He has died at the age of 86 years on the 8th Safar in the year 856 Heigra Islamic year and he was buried in Qandhar Sharif village in Nanded district. His mausoleum is well known as Roudah Khurd.

The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 8th Safar of Muslim calendar at the famous shrine (Dargah) in Qandhar Sharif every year and this year his 583 death anniversary will be celebrated with great respect and solemnity under custodian of Hadrat

Shah Anwar Allah Hussaini Rifai Qadri in which several hundred thousand devotees are expected from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Translated by :
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(Tadhikaratal Awliya) & Hasth Bahist.
Email :hafeezanwar@yahoo.com

Gulshan Sadiq

.

Tomb of Hazrat Syed Sadiq Shah Hussaini

Translated by

Mohammed Abdul Hafeez
E-Books author

Published by

© Mohammed Abdul Hafeez

First Published 1442/2021

All rights reserved. No part of this publication may be reproduced or stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission from the publisher.

` .

Books by Mohammed Abdul Hafeez - Goodreads

Global web icon

https://www.goodreads.com/author/list/15034155.Mohammed_…

sort by « previous 1 2 3 4 5 6 7 next » * Note: these are all the books on Goodreads for this author. To add more books, click here . Mohammed Abdul Hafeez has 161 books on Goodreads with 309 ratings. Mohammed Abdul Hafeez’s most popular book is Biography of Hadrat Baba Farid al-Din Gun..

In the praise of the noble prophet Mohammed (peace be upon him)

In Madina is the grave of the prophet, which visited by angels
It is such grave, there is excellence in the empyrean and in the sky

The tomb of the holy Prophet in Madina

Is there any relation between desert of Madina with the gardens? So with the lovely air of Madina, it is envious the garden of paradise

If Madina city is safe then
everything is safe So Allah keeps it
as the cause of the blessing

Madina is such a garden city which is the décor of all gardens The seasons of the gardens of paradise are due to the Madina

While leaving Madina, so no need to visit the garden of paradise As it is better than paradise and it is a living paradise on the earth

Not we but Allah also love the city of
Madina The love of Madina is like the
love of the prophet

The beggar of this door is the king of fate
and worlds The beggar of this place is a
matter of envy of the kings

One who has become rich there so his fate could not understand
In the resurrection day prophet, Ibrahim will find the help there

Oh, Allah help us to reach Madina city to see how it is there? Where is the mercy and there is available blessing everywhere?

If one leaves Madina then he will not find the fragrance of heaven
If there is a love of Madina then it is guaranteed of the heaven

On the earth, he is called Mohammed and Ahmed
in the skies His praise is in the world and also his
praise is found in the skies

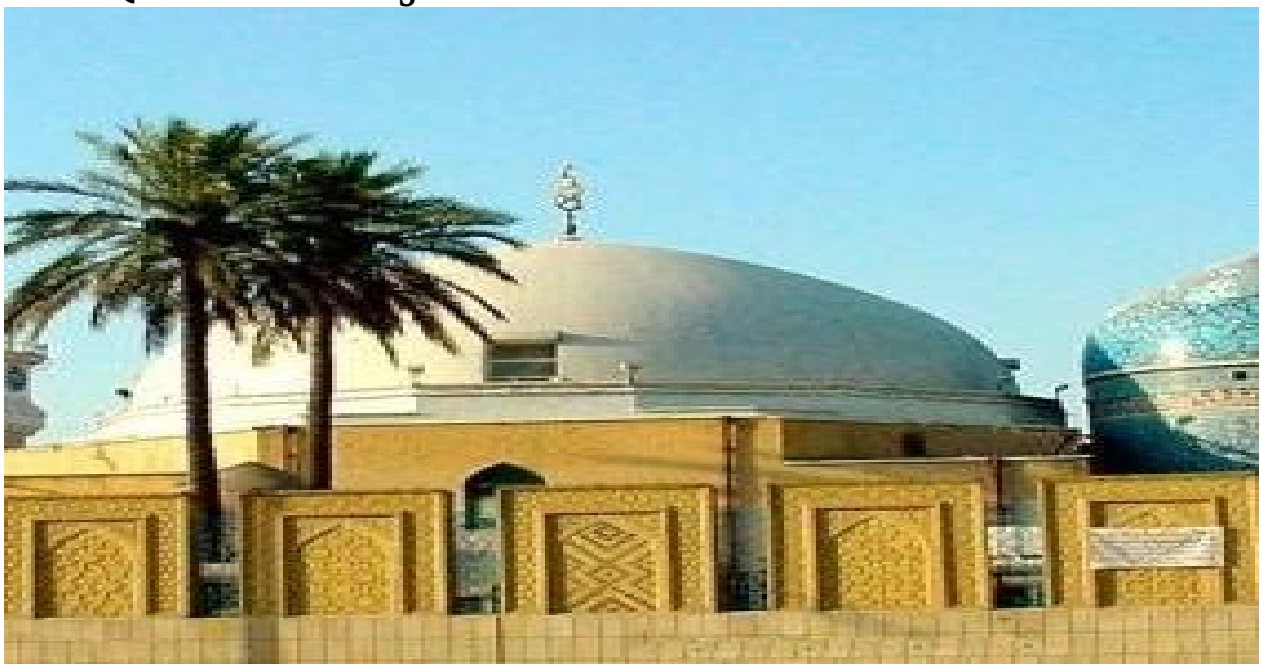
There is his rule in Madina also he is a ruler of the skies
Madina is the capital and he is the ruler of the two worlds

What mistake you did Fatima by leaving the city of
Madina ?
As it is such heaven and liked by the angles of the
empyrean

Why Hafeez will go to heaven by leaving the city of Madina ?
What is heaven as it is gracefully for the sake of Madina city?

Translated
by
Mohamme
d Abdul
Hafeez

In the prasie of Hazrat Shaikh Abdul Quader jilani R.A.



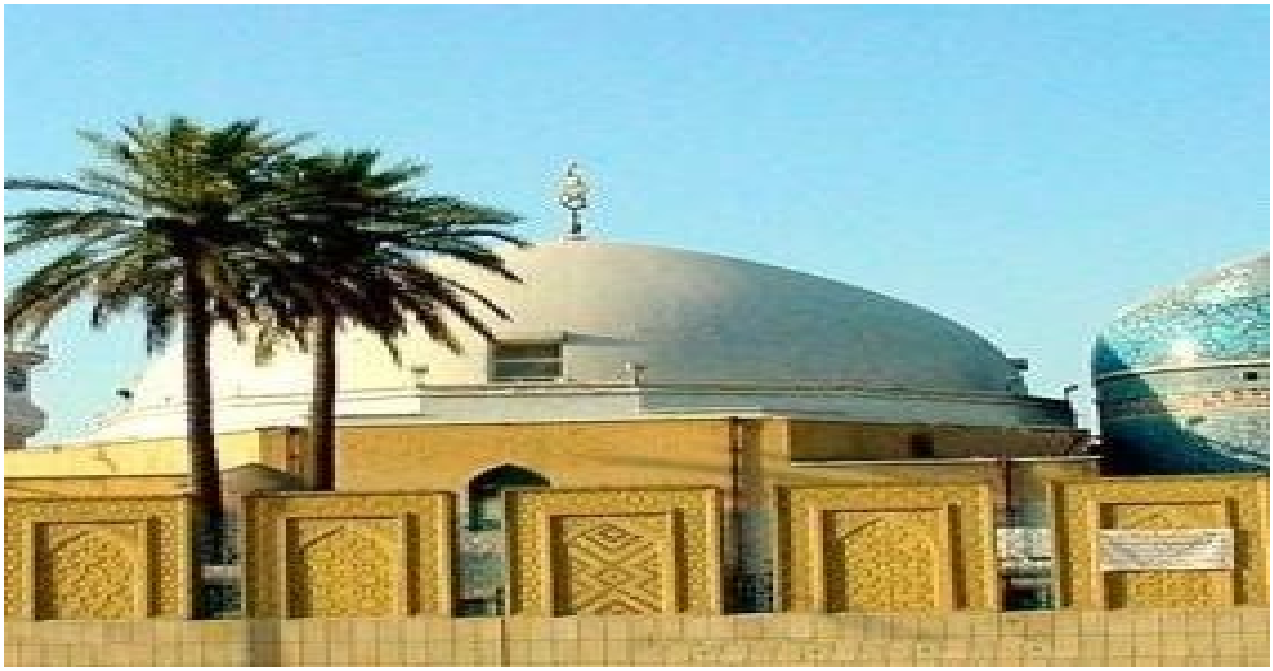
Tomb of Hazrat Shaikh Abdul Quader jilani R.A.

To call me at your kind door oh Shah
Ghouse Azam And show your kind sight to
me oh Shah Ghouse Azam To improve my
condition soon oh Shah Ghouse Azam
To come in a dream of the servant oh Shah Ghouse Azam

For sake of the souls of martyrs oh Shah Ghouse Azam And show your face of the wisdom oh Shah Ghouse Azam To show your face as my condition is down for this thing Saying this with much fondness and in a helpless condition Peeran Peer, Peeran and the Sultanand Dastagir of time
To remove my difficulty soon as I am worried so much
All the pious persons are down with necks before you All said in the helpless condition oh Shah Ghouse Azam With your grace to lighten our chests and as well hearts Teach us such grace of religion oh Shah Ghouse Azam The boat in the sea of grief you are the only saver for us Come and help the boat to goal oh Shah Ghouse Azam Waves of the storm of grief are there from everywhere
To save us from such trouble soon oh Shah Ghouse Azam There is the wish of Fatima to see your tomb in Baghdad To call your lowest servant to Baghdad oh Ghouse Azam

By Mohammed Abdul Hafeez

The miracle of Hadrat Sheikh Abdul Quader Jilani (R.A.)



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Hadrat Sheikh Abdul Quader Jilani (R.A.), is the leader of all holy persons like the Prophet

Mohammed (peace be upon him.) who

is the leader of the group of all prophets of Allah which have been sent down on the world. So, for this reason, he is called and he is famous as a chief of all the saints. His spiritual benefits and favours from his miracles were available in the all period of time and even today is being continued and till the day of the judgment, such favours and benefits will be available to the mankind in the world. Because the favour and benefits of the holy persons which is available during the life period and which will be also available in the world after their demise from the world. Allah the most Merciful and Beneficent has kept the holy persons in every period of time so that there should available favours of miracles and benefits to the mankind from them.

The holy persons due to the nearness of Allah and perfection in the obedience of the prophet of Allah they were away from the sins. Allah has given them the most excellent status of the holy persons of the nation of the prophet Mohammed (peace be upon him) and Allah’s divine power being manifest by the holy persons

So for getting favour and benefits from the holy persons is in fact of getting favour and benefits from Allah because their saying, actions are according to the commandments of Allah and as per the practice of the last prophet of Allah.

Hadrat Sheikh Abdul Quader Jilani (R.A.), and who was the Qutub (highest cadre in spiritual pivot) of all time’s favour of spiritual miracle is available in his saying which is as mentioned as follows.

“If my disciple’s hiding will be open and if he will be there in the East, and if I am in the West then I will cover it.”

In this way, his disciples and devotees were able to get his favour of miracles and benefits of spiritual powers in all time and at always. And they think him as a manifest of the help of Allah and so, for this reason, they see his favour of miracles and benefits from him. There is saying of the prophet, which is as follows.

“If your animal will run away from you then you should call as oh people of Allah help me.”

For the revival of the religion of Islam, Hadrat Sheikh Abdul Quader Jilani (R.A.), is such an enormous personality and a great leader and due to the blessing of his hand while finding the religion of Islam as a patient in the exemplary shape and given new life to it and so then he was becoming famous and well known by the title of Mohiuddin.

Urdu: By Hafiz Mohammed Saber Pasha Quaderi in the Siasat daily
on 6-1-2017 English: By Hafeez Anwar

Gulshan Sadiq English Edition

.

Tomb of Hazrat Syed Sadiq Shah Hussaini in Nasik

Translated by
Mohammed Abdul Hafeez

In the praise of Sultan of Nasik

The tomb of sultan of Nasik

Oh Shah your position and status is very higher
So for reason, the Sultan of India was your devotee

Your status is great as you are from
Madina city So no one came claim
such respect and position

Shah Jehan and Mumtaz were your
disciples And who followed your
orders and advice

It shows that your rule was there on
the rulers So Fatima is praying for
your higher position

May Allah increase your status in
both worlds And there will be the
success to your devotees

Oh Sultan your rule on Nasik from
400 years
But still, your power and influence
is higher

Oh Shah of time Hafeez is your
old servant
So do not forget his wishes and
the desires

Kindly give success to your book of
biography Which is going to print for
international editions

Oh Shah of Nasik grant wishes Hafeez
of and all As they are on your door of
kindness and favour

We request you to grant wishes oh Madni Shah
So that we could not go back empty from your door

Oh Shah of Nasik pray for Islam in the world
So there will be peace and comfort everywhere

At last give permission to Hafeez to leave
your court
It is sad that still your works not known in
the world

By your book, your works will be known
in the world
And there will be much pleasure and
comfort to all

By Mohammed Abdul Hafeez

Preface

This book ‘Gulshan Sadiq’ is very old and is published by Mir Waris Ali Ibn Mir Hidayat Ali Pirzada in Urdu language and translated by me into the English language for the first time. He has published this book in the Urdu language in the year 1981. Please note it is a biography book of the Hazrat Syed Shah Mohammed Sadiq Sarmast Hussaini in the Urdu language. It is a very hard task as Hazrat was not only a great pious personality of his time in the area of the western coast of India that is in Nasik but he was also a great preacher of his time. So, in brief, he was the highest cadre holy saint of his time on the Western coast of India. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in the areas of Western India and around this region and there was no such personality during his time. About him, Professor Thomas Arnold has written as follows.

“The descendants of another saint Shah Muhammad Sadiq Sarmast Husayni, are still found in Nasik; he is said to have been the most successful of Muhammadan missionaries; having come from Medina in 1568, he traveled over the greater part of Western India and finally settled at Nasik — in which district another very successful

Muslim missionary, Kiwajah Khunmir Husayni, had begun to labour about fifty years before.' Two other Arab missionaries may be mentioned, the scene of whose

proselytizing efforts was laid in the district of Belgaum, namely Sayyid Muhammad b. Sayyid 'All and Sayyid 'Umar 'Aydriis Basheban.”

He was the spiritual master of emperor Shah Jehan and queen Mumtaz Mahal and as well as other nobles of the royal court of the Mughal empire who have followed him and acted upon his teaching and preaching mission in India.

The readers will find interest in reading this book due to the positive information and great details of this Sufi saint and who had arrived on the western coast of India from Yemen.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ in the English version (Tadhkirtal Auliya by Farid al-Din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

This is a small book in which there is a biography of Hazrat Syed Shah Mohammed Sadiq Sarmast Hussaini is added and in this book, there are some great achievements of this great Sheikh from Nasik region in western India, which are not yet known to the general, persons and other

persons are published in a very interesting style so, for this reason, the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of the holy saint are added and this holy saint who was passed away from the world some more than about 750-800 years ago.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

10.Gulshan Sadiq English Edition

.

.

Tomb of Hazrat Syed Sadiq Shah Hussaini in Nasik

Translated by
Mohammed Abdul
Hafeez

Upon mentioning the brief details of Nasik's old and new history and religious matters and now we have started biography details about Hazrat Syed Mohammed Shah Sarmast Hussaini as well as his arrival in Nasik and as well as his biographical information in this book.

Regarding the arrival of Hazrat in Nasik, the compiler's uncle Bashiruddin Gulshanabdi who have mentioned full details in his book *Gulzar Sadiq* and *Subah Sadiq* in the best possible manner. And it's the abstract we are submitting for the reference of the readers of this book as follows.

"As per order of unseen and after taking permission of the spiritual master he came to Deccan country for the teaching and preaching mission. At that time there was found much infidelity and polytheism in this country. He was added to the list of Islamic preachers by Professor Thomas Arnold in his book *Preaching of Islam*. And also in the *magazine Nizam Mashaiq* which was written by Mavlavi Saeed Ahmed Mahervi and printed in the month of Shawwal in the year 1119 Hegira and who was written him as an Islamic preacher. And in this way, his details are written in the book *Kanzil Ansab* and *Gulzar Shamsi*. And he was among Syed (a Muslim claiming descent from Muhammad, especially through Husayn, the prophet's younger grandson.) people of Naqvi genealogy. So in this way his genealogy link is mentioned as follows.

Syed Sadiq Hussaini Bin Syed Aminuddin Bin commonly called name Sher Mohammed Bin Syed Ali Asad Allah Bin Syed Ahmed Raju Bin Syed Asad Allah Bin Syed Mohammed Raju Bin Syed

Aminuddin Bin Syed Safi Hamadani Bin Syed Mohammed Bin Syed Ahmed Asghar Bin Syed Ali Asghar Bin Hussain Askari Bin Syed Imam Ali Naqi Askari.

Early life: Hazrat Syed Mohammed Shah Sarmast Hussaini was born in Madina and when he was grown up then he was obtained teaching and training by his father Syed Amin Uddin and who was well known as Sher Mohammed and he has obtained the grace of saintly dress in the Sufi chain of Quaderia from him. And he remained in the service of his father for a period of 40 years. And day and night he used to be engaged in daily recitals and meditation. Upon the death of his father, he was left from Madina. And he has reached Delhi and from there he was completed travel and tourism in the country of Sindh, Gujrat, and Burhanpur and he was covered his journey in the jungles and desert areas. And in the condition of the passion, he has measured the lands like an intoxicated person's method. And he was liked deserted places very much. And he was firm in the field of patience and willingness. But he did not leave the rope of trust of God and content. He was lived many years in the country of the Deccan and in the fort of the Doulatabad and was spent much time in mystical exercise and in the Chilla work (**Chilla** literally "forty" is a spiritual practice of penance and solitude in **Sufism** known mostly in Indian and Persian traditions.

… The word **chilla** is derived from the Persian word chehel "forty". **Chilla** is commonly performed in a solitary cell called a **chilla**-

khana.).

And he was lived for a period of six months in Karang place and he was engaged there in the long period in the mystical

exercise. And he used to keep fasting of Tai.In the places of Bidar, Bijapur, Belgaum, Malhir, Burhanpur, etc., where he was spent his life period in the condition of loneliness. He used to get almost all time favours from Shaikhs of Islam as well great holy persons of his time. So from Maqdum Umar Mukhtar Allah Bal Chisti and who is the caliph of the Hazrat Maqdum Khaja Mauzan Chisti and from him, he was obtained saintly dress and caliphate in the Sufi chain of Suherwardia and Chistia. And from Shaker Allah who is the caliph of Hazrat Shah Burhanuddin was obtained favour of Naqshbandi and Tafuria Sufi orders. And Shaikh Khuda Quli Mavari Nahri who is the caliph of Shaikh Hussain Qarqani was obtained caliphate of the Quaderia and Shuttaria, Sufi chains. And from Maqdum Shah Sadhan Sarmast who is the caliph of Syed Jamaluddin Jamman was obtained favour and caliphate of Shuttari, Madaria, and Taifuria Sufi chains. And for a long period of time, he was lived in Pawagarh which is in Gujrat. And it is situated in between Champanir to Kalul on the small gauge railway line. And which was the place of his spiritual master and where he was lived there and was pledged on the hands of the spiritual master and added word Sarmast in his name. When from him the passion of Allah was over and when he has come back in the condition of the mysticism then at that time he was migrated from Pawagard to Nasik and he was settled down in the place of Nasik and till his whole life he was lived in Nasik along with his family members.

Hazrat Shah Badruddin Chisti who is resting in

village Peen in the country of Konkan and who used to say his caliph Shah Saderuddin Chisti that “Do not have the intention to settle down in Nasik because after some years there will come among

reformers of Allah there and one great Arif person as well as one great holy person and his name will be Hazrat Syed Sadiq Husseini will reach there. And as per the order of Allah, he will be given decoration to the religion of Islam in this place. So it has happened like that in this matter. So it has happened like that upon his arrival in Nasik and due to the blessing of his foot, there was the overthrow of misleading and polytheist persons.

When Hazrat arrived in Jugiwada then at that time in Jugiwada there were used live Jugi (Hindu ascetic) persons who used to live in large numbers. And who used to engage in the worship of idols there. So for this reason upon his arrival, they were unhappy and upset in this matter. And for this reason, they began activities and work of magic and charm upon him. They have tried their best so that Hazrat should leave from there to some other place. But there was no effect of magic and charm upon Hazrat and in the opposite of this Hazrat has done his mystical endeavor and miracles in this matter and for this reason, Jugiwada was thrust down into the earth with residential houses of the Jugies. So Jugies along with residential houses and their family members were buried in the earth and died due to this miracle of the Hazrat. And upon seeing this condition many local persons accepted the religion of Islam. And they have left their old religious customs and methods, festivals as well as the old system of civilization and culture for this reason. And they have adopted a new civilization and culture in this matter. And they become followers

of their spiritual master. And they began following his advice and discourses truthfully and obediently. They began following Islamic Sharia law, prayer, and fasting. And in the city, there was laid down the foundation of the central

mosque. The infidel persons left from the group of the majority to group of the oneness of God. Due to this event, it was seen in the city that some spiritual power who he was taken out his veil from his face. And for this reason, there was seen the look of nature's power as well as there were seen attributes of manifest and innermost of the holy person in this matter.

From among his one spiritual master and great teacher's instruction and narration from Persian into Urdu is mentioned as follows. So that it can be known that guides of the mystic way and leaders of the mystic system when they have given the post of the caliphate to whom and when and what will be their condition and its aim in this matter.?

Translation of the details of the caliphate from the Arabic text

After praise of Allah, this weak person who has hope in Allah and my name Khaja Umar Mukthar Allah and who says to all Muslims persons that when he find pious brother follower of Islamic Shariat law, mysticism and reality, having an intimate of knowledge of Allah, and who is firm on the book of Allah and follower of the Sunnah of the prophet, regard of timings of the worship, and to him was given proof of the caliphate and added him among the students so he sat in the loneliness, and certificate of the caliphate was

written in this way so that he can collect amounts of victories on the condition that it should be spent on the proper way on the right situation. But I have done judgment from omens augury and from glad tidings and upon signs given the post of the caliphate, saintly dress, and as well as

permission to shaikh of shaikhs, pious religious brother Syed Shah Sadiq Hussaini.

Translation of the details of the caliphate from the Persian text

By living in the company of this Fakir he benefited much and he was learned from this Fakir daily round prayer formula, recitals, and supplications. As because he has requested for the caliphate and saintly dress as well as permission so, for this reason, this Fakir after doing judgment from omens augury and counsel of the innermost way and found him suitable in this matter for this work. So he has given him caliphate, saintly dress, and permission as well as given 14 genealogical links to him on the condition that the rules and regulation which he has understood about this chain and which he should follow and advice to the students of reality. It should be clear to the student that I have given him permission to open the door, hermit's abode, and room. And sit on the throne of command and vanity and to do service of Fakir and beggars, and to know blessing service for the persons coming and going in which there are included traveler and stay persons. The vow amounts which will be reached to him to be spent on darwesh persons, for his desire and expenses of his family members, on his servants, and as well as on the service persons. He should be firm and to be straight on the biographies of the shaikhs, Sunnah of the prophet, Islamic Shariah law. And

do not follow the way of worklessness and spend his dear life period in the prayers and recitation of the Holy Quran or remembrance of Allah or mediation by heart.

The statement of his wife Hazrat Manik Shah Bibi Sahiba :His wife’s name is Hazrat Manik Shah Bibi Sahiba and she was well known as Ma Sahiba. And she belonged to gentle family lineage. And she was a worshipper and abstinence woman. Due to the higher status of the mystic way of reality her husband and in his company she has obtained the status of saintliness. And she was the grand daughter of Sultan Ibrahim Qutub Shah of the Golconda kingdom.

The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious
moonlight Shah Jahan’s love and
Mumtaz’s beauty Making fun of
today’s love and poverty No-one
leaves without feelings of
beauty After seeing the Taj
Mahal’s majesty
Taj was reminding me of the
duty of love And showing the
king’s power of love Even today
in the darkness of strife
Taj is preaching a lesson of love and life.

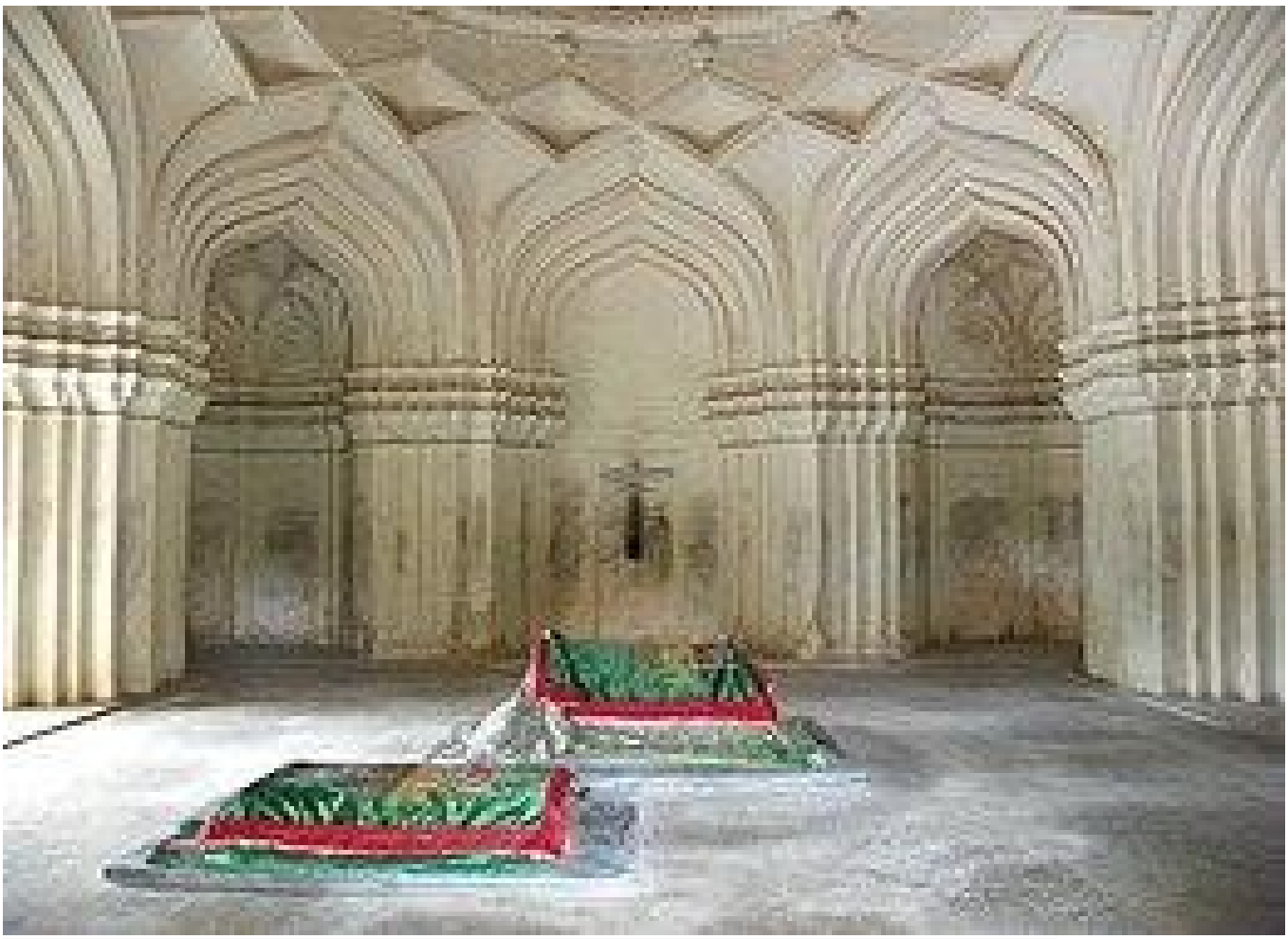
By
Mohammed Abdul Hafeez

Tomb of Ibrahim Quli Qutub Shah Golconda

Ibrahim Quli Qutb Shah Wali

Ibrahim Qutb Shah Wali (1518 – 5 June 1580), also known by his Telugu name Malki Bha Rama, was the fourth ruler of the

kingdom of Golconda in southern India. He was the first of the Qutb Shahi dynasty ruler to use the title "Sultan". He ruled from 1550 to 1580.



Inside of Sultan Qutub Shah's tomb Golconda

In the praise of Sultan Ibrahim Quli Qutub Shah Wali

Oh Shah you are the world-famous Sultan of Golconda Your rule and works are famous still now in Hyderabad Your grand daughter married to the Peer of Shah Jehan And she was a prince as well as Syed woman of her time Her parents are buried at the backside of Golconda fort And her mother was the daughter of Sultan Ibrahim Shah So for this Man Sahiba is famous in the Mughal kingdom As she married to the Sultan of Nasik Syed Sadiq Hussaini Fatima is a lover of all these holy persons who are famous And he recorded details for English readers in the world May Allah increase the status of holy persons in the world And to grant the success of the missionary work of Islam

By
Fatima Ather

And his father who was worked as a military officer in the Golconda kingdom. And after seeing his piety and abstinence sultan has married his daughter to him on the date of 14th Jamad Thani in the year 989 Hegira corresponding to 1580. And attach to him in the chain of his son-in-law. And he was given him a post of 7000 rank and royal grade. And her genealogical link of her mother is that she is a princess and from the link of ancestors of his father, she was a link with holy persons of the field of the oneness of Allah with Hazrat Maqdum Mohammed Hussaini Khwaja Bande Nawaz Gesu Daraz and Qutub of Gulbarga and she is having lineage of the Syed woman. And her genealogical link is as follows.

Man Sahiba daughter of Syed Hussaini Bin Shah Safi Bin Shah Asad Allah Bin Shah Askari Bin Shah Kalan Bin Syed Mohammed Akbar Hussaini Bin Syed Mohammed Hussaini Khaja Bande Nawaz Gesu Daraz. And her father died on 24th Jamad Al-Thani in the year 998 Hegira and his tomb is situated at the backside of the Golconda fort. Hazrat Ma Sahiba was died on the 24th Safar month in the year 1080 year corresponding to the year 1661. This matter should be remembered that during her life period she was lived with his husband Hazrat Syed Sadiq Hussaini as she was chaste women and intimate and confident of her husband and so even after her death also she is

with him by his side and she is resting in the veil of the earth. It means there is one tomb of Hazrat Syed Sadiq Hussaini but on this tomb, there are available two tablets and one of Hazrat Syed Sadiq Hussaini and

another is Man Bibi Sahiba in Nasik. And from her holy body, there were born five children, and in which there are four sons and one daughter who are memories of Hazrat Syed Sadiq Hussaini. The names of the boys are as follows,

1. Hazrat Syed Sher Mohammed 2. Hazrat Syed Nemat Allah 3.Hazrat Syed Shah Peer 4.Hazrat Syed Abdul Kareem and daughter's name is Ma Bibi Sahiba. At present only among the two sons of Hazrat Syed Sher Mohammed and Hazrat Syed Abdul Kareem, their progeny is continued and they are still living in Nasik, and the progeny of son Hazrat Syed Nemat Allah after four generations was stopped. And in the same way progeny of Hazrat Shah Peer was stopped. In the branch of Hazrat Syed Shah Nemat Allah the last male son is Syed Chirag Ali. Syed Chiragh Ali has only two daughters and one is Khiru Bibi and the other is Siraj Bibi. And in this way in the third generation of Hazrat Syed Sher Mohammed's last male son is Hazrat Saleh Mohammed. And he has only two daughters and one is Ladli Bibi and another Fakheru Bibi.

As Hazrat Syed Chirag Ali and Hazrat Saleh Mohammed have no male children with them so for this reason after their death, their racial link with Hazrat Syed Sadiq Hussaini has been disconnected from him for this reason.

1. Hazrat Sher Mohammed : He was a student of knowledge and was obtained excellence and perfection as well. He was a person of power and personal knowledge. He has perfection with him in drawing and designing of the pictures. The Sultan

Shah Jehan asked him to draw the pictures and design of Shah Jehanabad. And so he was asked 80 wooden boards and different kinds of colors from Doulatabad. And he has requested a time of two

months for the preparation of the pictures of city Shah Jehanbad. And after two months he was prepared the city's picture and presented in the presence of Sultan Shah Jehan and who liked it very much and was a delight in this matter. So Sultan was given order of ministry and wealth to him. Hazrat did not accept the post of 3000 grade and ministry. Then Sultan told him that he should not stand before him like other ministers but like some ministers and nobles persons he should sit before him. After that Sultan told him to accept the post of Qazi of Doulatabad with some villages but he did not accept this royal offer of the king. And he told service of the world is sinfulness in another world. He has left this world on the first Zil Hajj in the year 1072 Hegira.

2. **Hazrat Syed Nemat Allah** : The first thing is that he was a night worshipper. And second thing is that from the beginning of his condition till his end of the life he used to keep perpetual fasting and this condition which was known to Sultan Aurangzeb Alamgir by some source and also it was known to Hazrat about Chief Seva who will not keep the country inhabitation in control and he will destroy villages and forts. When this matter was told about Seva Chief and it was known to his wife and then the woman of chastity and foresight seeing and when she has heard this saying and as she was the wife of piousness and followers of prayers. She went in the presence of Sadiq Shah Hussaini and that woman who has a position of saintliness and who was gone against of such above bad and mischievous saying in this matter.

And for this reason, he should take out the subject of this saying from his heart so that the country may not destroy. But during

that period the country was destroyed. His date of date is 13th Safar in the year 1073 Hegira.

3. Hazrat Shah Peer: His age was 125 years old. But he was healthy and strong. And all his teeth were found in good condition. It is the reality that he used to take raw wood and from it, he makes pegs from it and fixed pegs in the ground of Delhi. And a horse of the Aurangzeb was tied with that peg. After that Aurganbzeb was killed Dar Shikwa and Murad Baksh but Shujah ran away. Shah Peer Sahib told that he was in need of Kabab (grilled mince) livers of the lambs of Tashkand lambs. So it should be provided for him for eating. Aurangzeb could not provide Kabab for Hazrat Shah Peer as per the requirement of lambs of the Tashkent. Then Shah Peer who has called clerks and file keepers Mir Murad, Hakim Khushal, Hakim Sadiq and Mohammed Taher, and Dewan (secretary of the court) Mirza Mohammed Baig and to he told all of them that Kababs were required by the Fakirs' persons. And why did not prepared.? And for it there will be the result from the nature of Allah that there will be the end of the kingdom of the country and the foundation of your kingdom of Delhi will be broken up and grounded for this reason. He died on 21 Rajab in the year 1090 Hegira year.

4.Hazrat Syed Abdul Kareem: Hazrat was demanded by Shah Ji Kalan upon the capture of the fort of Nizam Shahi kingdom when he has found empty there and at that time he was called him near and was given him a place in the meeting. The above Shah Ji who has was given

him sitting place at his right side. So suddenly by the nature of Allah, there was created snake and was found around his neck and then it has appeared on his head. Then this snake comes down from his head and gets down by the

leg and began moving on his body parts. Upon seeing this act of nature of Allah all infidel persons have belief in this matter. And from that fort when he was coming back to his place of residence and on his way he was passed from village Bhagur and at that place there was market day in the bazaar. There was the rush of the people thereby coming and going of the mankind. He was seen in an iron frying pan there in which it was boilig of sugar cane syrup . Then the above said Syed person was put his hand in the hot pan of sugar cane juice. And he was taken jaggery from the frying pan and began distributing to mankind in the bazaar. **Ma Shaba Bibi alias man Sahiba Bibi**: She was the daughter of Syed Sadiq Hussaini and she was the wife of the holy person of perfection Hazrat Syed Jamaluddin Hussaini Suhearwardi and who is well known as Pirzada. And he has caliphate and permission in the Sufi chain of Suharwardia. So it is said that his mother law means wife of Syed Sadiq Hussaini and his brother in law Syed Sher Mohammed's son Syed Sadiq Hussaini has got his favour from him in the Sufi chain Suherwardia. This Bibi died on the 24th of Safar month in the year 1065 Hegira.

Shah Aminuddin is well known as Syed Sher Mohammed Madni:

He was the father of Syed Sadiq Hussaini. It is written in the book *Sair Auliya* that he was done hard mystical exercise and he was followed

Islamic law of Shariah and he was obtained comprehensive knowledge in innermost and manifest and a perfect holy person and a God-fearing person and he was engaged in the dry well in the desert of Madina which was of height of one man and done there worship and mystical exercise

for a period of 12 years. And he used to breakfast with one date on the monthly basis. And after one month he will eat one date and drink a handful of water. And for the other six months, he used to breakfast in this way. In the holy Makkah grand mosque, it was known his name and method of breaking of the fast. He has heard the voice in Makkah that to have a marriage so that you can get consciousness and there will be born one child to you. And from him, there will be a benefit to mankind. As per the order, he came to Madina from the desert and he has stayed there. And he was engaged in the work of teaching and advice. The information details of his holiness and greatness as well as abstinence and piety which was reached to faraway places. So for this reason the Sultan of Syria has married his daughter to him. And due to the will of Allah Syed Sadiq Hussaini was born in the holy Arab land. And his father was lived in Madina till his last period of life. And he has died there.

Maqdum Shah Saddam Shuttari Sarmast: Maqdum Shah Saddan Shuttari Sarmast's tomb is there on the mountain in Pawagarh in Gujrat. That mountain's rocks were cut and made a room and which was there and its length is 5x4 breath is metered and height is 2.5 meters. And mausoleum is like a cave. It means for the visit of the grave one has to enter the inside of the room by some steps and the mausoleum is under the lower level of the room.

Broad gauge single railway line which starts

from Champanir junction toward small single railway line which goes to Pani Mines via Palul. And on the way come station of Pawagarh and which is 19 kilometers from Champanir. And nowadays there is

found the motor bus stop. And from that bus stop bus takes the visitors by covering 7 kilometers distance to the mountain. But the mountain way is required to cover by visitors by climbing the mountain way. This mountain way is very difficult and hard. But every day many thousand visitors come to visit and go back from there and around the mausoleum, there is no inhabitation. And up to seven-kilo meters there is deserted place and ground is available there and Pawagarh is a small village. And which is 8 kilometers away from the tomb. And in this village, very few people are residing there. There is a tomb near the foot of one mountain which is near the bus stop and from where every yearly sandal of Maqdum Shah Saddan will be brought up to the mountain. And Hazrat's Urs means annual death anniversary ceremony held every year from first Rajab to sixth Rajab. At the time of sandal, people from the surrounding area come to visit the tomb of Hazrat and used to sit in the room. When one person will enter into the room the inside sitting person will move further and give space in the room to the newcomer person there. And in this way, people come there and enter the room by moving the person sitting inside the room. And the room will be full in this way. The sandal will be brought from inside the room up to the mausoleum of light on the mountain and at that time persons in the room will be stood for paying the respect and ceremony of the sandal will be performed. And afterward, there will be recited verse Fateha and blessing and salam on the prophet. The people will come

out of the room after the finish of the sandal ceremony. And at that time there will be the number of visitors and which will be about 2000 or 2500 and which be accommodated in the room. And

which is not possible to be accommodated in one single room. This is the miracle of the Hazrat that in such a small room on the occasion of the sandal ceremony 2000 or 2500 people are accommodated inside of the room.

For a long period of time Syed Sadiq Hussani who was lived in service of his spiritual master. After a long period of time when he was free from the passion of Allah and when he has come back in a mystic way then he was heard an invisible call to go Nasik. So as per invisible order, he was left from Pawagarh and went to the country of Deccan. By touring and traveling in Burhanpur, Doulatbad, Bijapur, Bidar, Karanj, Belgaum, Kalala, and Malhair, etc., and at last he was reached to Nasik and he was lived here with his family members till his last period of life.

Syed Hussain Ball Barhana Chisti: He was the holy person with passion and a perfect darwesh person. And he was caliph of Hazrat Sadiq Hussaini. And he has stayed in Delhi for his last part of his life. He was live many years with his spiritual master during his tours and travel as well in his stay period and he has obtained the grace of the caliphate of the Chistia Sufi chain from him. He was a content and trusted person of Allah. And he has become a person of miracles and condition. At last, by the order of his spiritual master, he has stayed in Delhi. And after living in the condition of separation and afterward his spiritual master Hazrat Sadiq Hussaini has died in Nasik. And he was able to know this news by his revelation. And

he began saying with the people of Delhi that today this person’s spiritual master left this mortal world. And now I am going to join Fatah Sawam (Fatiha on 3rd day of deceased. To pass on the reward of physical and financial

ibadat to other Muslims is permissible, and the thawab reaches the person whom it is passed to).

So his spiritual master who has advised his sons before his death that “My caliph Syed Hussain who will come here very fast upon my death. So you should take care and attention for his hospitality and his last service.” In short, this Syed Sahib left from Delhi by walking on a daily basis and he was reached in the Fataha Sawam ceremony of his spiritual master by his revelation and miracle. And he died on 21 Zil Hajj in the year 1049 Hegira. And his grave is there on the opposite ground of the tomb of Hazrat Sadiq Hussaini at some distance from it on a permanent platform and it is also said that he was the son of his spiritual master’s sister.

Shaikh Jamaluddin Jaman Chisti: He was accepted in the court of Allah. And as well as special persons of Allah. And he was well known for his saintliness and he was well known also for usages of innermost and manifest. He was obtained favour of devotion, saintly dress in the Chistia Sufi system got from his father Shaikh Mahmood Razi. And he has also having a caliphate of innermost from the uncle of his father Shaikh Naseeruddin Chisti Thani and from Shaikh Ahmed Katu Maghrabi got favour of caliphate in Magharabi Sufi order. He used to engage in engrossment and in in the endeavours and daily round of prayer formula and recital and he was found always in the worship of Allah. He has spent all his life teaching and advice people. Many thousand people who were become his disciples

and devotees. He died on 20 Zil Hajj in the year 940 Hegira. His tomb is there in Gujrat (Champanir). It was mentioned above that he was caliphate of Hazrat Maqdum Shah Saddan Sarmast. And

Maqdum Shah Saddan Sarmast's disciple is Hazrat Syed Shah Mohammed Sadiq Sarmast Hussaini.

The writings of the authors of the past and present time about Hazrat Syed Shah Mohammed are as follows.

The details of Sadiq Sarmast Hussaini and the details of his son's relations with the people.

1.In the book *Preaching of Islam,* Professor Thomas Arnold who was added the name of Syed Shah Mohammed Sadiq Sarmast Hussaini to the list of Muslim preachers in India. And this book's translation was done by Enayat Allah Dehlavi in the Urdu language. And he was given his book's title as Dawat Isalm. Professor Arnold with the biographical details of Muslim Saints of Deccan also added the life biography of Hazrat Syed Shah Mohammed Sadiq Sarmast Hussaini and Professor Thomas Arnold's writing is as follows.

"The Deccan also was the scene of the successful labours of many Muslim missionaries. It has already been pointed out that from very early times Arab traders had visited the towns on the west coast; in the tenth century, we are told that the Arabs were settled in large numbers in the towns of the Konkan, having intermarried with the women of the country and living under their own laws and religion. Under the Muhammadan dynasties of the Bahmanid (1347- 1490) and Bijapiir (1489-1686) kings, a fresh impulse was given to Arab immigration, and with the trader and the soldier of fortune came the missionaries seeking to make spiritual conquests in the cause

of Islam, and win over the unbelieving people of the country by their preaching and example, for of forcible conversions we have no record under

the early Deccan dynasties, whose rule was characterized by striking toleration.

The descendants of another saint Shah Muhammad Sadiq Sarmast Husayni, are still found in Nasik; he is said to have been the most successful of Muhammadan missionaries; having come from Medina in 1568, he traveled over the greater part of Western India and finally settled at Nasik — in which district another very successful Muslim missionary, Kiwajah Khunmir Husayni, had begun to labour about fifty years before.' Two other Arab missionaries may be mentioned, the scene of whose proselytizing efforts was laid in the district of Belgaum, namely Sayyid Muhammad b. Sayyid 'All and Sayyid 'Umar 'Aydriis Basheban."

In addition to, In the book Preaching of Islam, Professor Arnold was also written another book Legacy of Islam. And this English book's Urdu translation was done by Abdul Majid Salik and was given its title as Meras Islam. Professor Arnold who was worked at Aligarh Muslim University as a professor of philosophy and after that, he went to Lahore and he was worked as a professor of the Arabic language in the Lahore college. In this college, Dr. Igbal has become his pride student in the year 1897. The book Preaching of Islam and legacy of Islam and these books are priceless and important.

In this way, other authors have also written about Shah Muhammad Sadiq Sarmast Husayni in their books. And Shaikh Mohammed Akram who was written about him in his Aab Kausar which is as follows.

“ In Naski district Shah Muhammad Sadiq Sarmast Husayni and Khaja Khunmir who were among successful preachers of Islam.”

And Moulana Akhlaq Hussain Qasmi president of Jamatal Ulma of Delhi region has mentioned him in his brief book Muktasar Tariq Millat as follows.

"Shah Muhammad Sadiq Sarmast Husayni, having come to India from Medina in 1568 and in Nasik and he caused repentance of the many thousand idol worshippers."

In the book Sair Auliya, Mavlavi Abdul Kareem Surti has written that "Shah Muhammad Sadiq Sarmast Husayni, having come in the direction of India from Medina and in the country of India while touring and traveling in Sindh, Kathiawar, Gujrat, and Deccan and as per order and glad tiding of the prophet he was settled down in Nasik. And during his journey period by shaikhs of time and holy persons of time he was obtained favour of the innermost. During his arrival time in Delhi then at that time, Sultan Jehangir was ruling. And Prince Qurram was governor of Deccan. Before 50 years of the arrival of Shah Muhammad Sadiq Sarmast Husayni in Nasik one holy personality Khaja Khunmir Hussaini who came to Nasik. And who has done their preaching work of Islamic religion. And also two Arab holy persons and their names are Syed Mohammed Ibn Syed Ali and Sayyid 'Umar 'Aydriis Basheban who have done preaching work of Islam. And Khawjah Khunmir Husayni while doing preaching work of Islam he was migrated Gulbarga from Nasik. And these two holy Arab personalities who could not stay in Nasik but they were going towards some other city by leaving Nasik for the preaching work of Islam."

In short by the above writings, it is certified that Shah Muhammad Sadiq Sarmast Husayni was a successful preacher of Islamic missionary in India. And his age was very lengthy at the

time of his death and it was guessed that he was approximately 125 years old. And his date of death is 16th Zil Hajj in the year 1049 Hegira.

The details of contact of Shah Muhammad Sadiq Sarmast Husayni and his sons during their life period.

Shah Muhammad Sadiq Sarmast Husayni stayed in Nasik during the ruling period of the Mughal kingdom in India. And so for this reason the historical events are attached with the details of the biography of Hazrat. And so, for this reason, some details of special and commitment persons of that time are added in this book briefly.

Prince Qurram: Prince Qurram's father's name is Emperor Jehangir and her mothers' name is Bilqis Makani. Taj Bibi Bilqis Makani, born as Jagat GosainI also known as Jodh Bai (May 13, 1573 – April 18, 1619) was the second wife of the Mughal Emperor Jahangir and the mother of his successor, the fifth Mughal Emperor Shah Jahan. She was buried in Dahra Bagh (Aram Bagh), Agra as per her wishes. Her tomb consisted of a high dome, gateways, towers, and a garden situated in the cantonment area. All of this was blown up in 1832 with gunpowder, for the sake of its site and material, stone and brick, which the British needed.

Queen Bilqis Makani

Real Name: Manavati Baiji Lal Sahiba

- **Born**: 13th May 1573
- **Died**: 19th April 1619 (Agra)
- **Reign:** 3rd November 1605 to 19th April 1619
- **Dynasty:** Rathore (by birth) | House of Timur (by marriage)
- **Spouse**: Jahangir
- **Father**: Raja Udai Singh
- **Mother**: Rani Manrang Devi
- **Famous as** Empress Consort of Mughal Emperor | Mother of Shah Jahan.

This Taj lady is the daughter of Raja Udai Singh son of Raja man Dev. And who was among the famous rajas of Rajisthan. And she was died on 3rd Jamad al Awwal in the year 1028 corresponding to 18th April in the year 1619 and as per her advice, she was buried in the Dahrah Bagh near Noor Manzil. Prince Qurram was born

in Lahore in the year 1000 Hegira. And his grandfather Emperor Akbar was given his name Qurram. Emperor Jehangir

was appointed as governor of Deccan for victories and to finish revolts in the Deccan area. So from Chitter Prince Qurram was first reached in the Deccan on 30th Shawwal in the year 1025 Hegira corresponding to 12 the November in the year 1616 on Friday he went toward Burahanpur. And royal army reached Burhanpur on Mondy on the date of 13th March in the year 1617. And he was stayed in Deccan from 12 November 1616 to 2nd December 1627 till his departure of Agra upon his crowning ceremony. And in those days his wife Mumtaz Mahal and other nobles persons were with him. In the area of Deccan, Prince Qurram was there for a period of 11 years for the administration of the kingdom as well as for expeditions. Upon his first conquest, Prince Qurram was going in the presence of his father Emperor Jeghangir in Agra. And Jeghanir was awarded him special four dress of honour with of z***ardozi*** or Zar-douzi, (also ***Zardosi work*** is a type of ***embroidery*** in Iran, Azerbaijan, Iraq, Kuwait, Syria, Turkey, Central Asia, India, Pakistan, and Bangladesh) on which there were fixed pearls. He was also given one sword with a cover of studed. And one belt and one dagger. And he was given the post of 30,000 in the royal court and was given him 20,000 soldiers with two and three horse pairs. And was given him the title of Shah Jehan. And was given the order to keep one chair for his son of good fate at the side of the royal throne in royal Mughal court in Agra.

Sultan Jehangir who was written in his book Tozak Jehangiri by his hand in which he has

mentioned that “This is such favour which was done by me in favour of our son of good fate otherwise from the time of Amir Taimur till now in this family of rulers no Sultan did not do such favour to their princes so

far.”During his stay in Deccan with him available his wife Mumtaz Mahal other nobles as well as a member of the royal kingdom and army always with him with the prince. In the year 1616 Hegira Shah Jehan defeated the three kings of the Deccan. And after some period of time again these three kingdoms started an uprising and began the revolt against Sultan Jehangir. And have taken back their places occupied by the Mughal kingdom. Jehangir was receiving this news repeatedly from the Deccan region. So, for this reason, Jehangir has sent Shan Jehan again to Deccan to defeat the enemies along with experienced chiefs and strong army personnel, and in this way, Prince Qurram was sent to the expedition of the Deccan. But for some reason, Shah Jehan was revolted against his father Sultan Jehangir. But due to difficulty by the royal army personnel, he was requested his father to pardon and forgive him. Sultan Jehangir wrote him to hand over fort of Rohtas in Burhanpur and Asirgarh fort in Bihar and also send to him Prince Dar Shikwa and Prince Aurangzeb then his mistake will be forgiven by him. So prince Qurram was handed over the fort of Rohtas and Asirgarh to the army of Jehangir. On 3rd Jamad Thani in the year 1035 Hegira corresponding to 2nd March in the year 1626 and he was also sent Rupees two Lakhs with equipment covered of the jewels and huge mountain type high elephant as offer in the higher look of the Sultan and after that Prince Qurram went to Nasik and he was stayed there from 3rd Jamad Thani in the year 1035 Hegira to

23 Ramadan in the year 1035 Hegira. It means he was in Nasik for a period of three and half months. Shah Jehan after sending Prince Dar Shikwa and Aurangzeb in the presence of Sultan Jehangir he has arrived in Nasik. At that time with him, Mumtaz

Mahal and her brother’s or her sister's daughter Noor Jehan was with her. And younger Prince Murad was there.

In the book Subha Sadiq in which it is written that in the year 1026 Hegira when Prince Qurram was started to Deccan for the administration of the country of Deccan and its expedition there and while he was inspecting the forts of Burhanpur and Khandesh and posting of the army personnel everywhere reached to Nasik. His wife Mumtaz Mahal along with other nobles who were with him. And he has stayed in Nasik with 5000 army personnel, 50 elephants. Upon hearing the saintliness and miracles of Hazrat Syed Sadiq Hussaini he was sent his courtier and close person in the royal court Rahmat Allah in his presence. And when he was reached in his presence then Hazrat was told Rahmat Allah that at that time prince Qurram was fallen from a horse in the hunting place and he was separated him and then at that time he was lifted from there and was seated on the horse so is he that person Sadiq Shah Hussaini. Shaikh Rahmatullah was told this matter to Prince Qurram and who told that yes, it has happened such event and he has also given me a green dress at that time for his memory in this matter. So that prince said yes. Then Rahmat Allah

told the prince that if you agree then he will call him to the royal court. Because I was heard that he was told such and such city was habituated and such and such events have happened before him. Upon hearing these

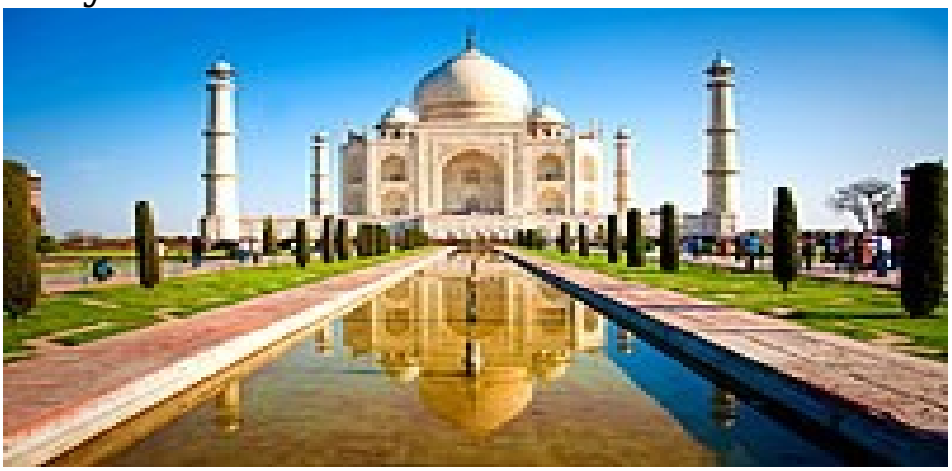
strange events there was created fondness in the heart of the prince to go in the presence of the Hazrat for this reason. At last Rahmat Allah went into the presence of blessing of the Hazrat and he was mentioned about the devotion of the prince. And he was told him that prince is reminding you and but he did not care absolutely about this royal message and he was silent in this matter. And it was seen there that the magnetic power of the Shah Saheb brought the prince into the shrine.It is said that Shahabuddin Qattab was sitting in the presence of Shah Sahib who welcomes the prince there. And Shah Sahib was sitting. And he did not move from his place. Prince Qurram was angry with Rahmatullah and told him that he did not know about the reality of fakir persons. Upon seeing the carelessness of Shah Sahib prince was counsel with Princess Mumtaz Mahal. Then he was given the order that to act upon saying of the fakir and this fakir is pure of heart and perfect holy person and Whatever he says is like inscirption on the stone. Till his stay in Nasik, he used to go in the presence of the Hazrat every Thursday personally and sometimes he will visit Hazrat and sometimes he could not able to visit him. The action of the prince of the holy persons' visit is

upon expiation for sins. In this matter, Rumi has said one couplet in Persian and its translation and interpretation are as follows.

One breath in the presence of the holy persons which is better than worship of show of 100 years

One time there was a banquet of the prince in the house of the Shah Sahib. Many kinds of the dishes were spread on the eating cloth. There were displayed 100 dishes of Chinaware (China ware, which is the modern popular term for porcelain), and among them, 20 dishes were presented for princess Mumtaz Mahal's noble women and royal servant, ladies, and other concerned personnel on the eating cloth of the Shah Sahib. And other 80 dishes were sent along with the royal princess to the place of the residence. And with all royal employees and army personnel eat to full of their stomach. Then at that time, Princess Mumtaz Mahal told to Prince Qurram that "His highness you used to say always in the capital Akbarabad that we used to eat the food which is not available to anybody. Now, pay some attention to the food of the Shah Sahib in which there is a miracle that the food is always hot, tasty as well as fresh." It is written that there were many degrees of the devotion with Shah Sahib that to Prince Qurram and Princess Mumtaz Mahal so for that wife of Qurram Princess Mumtaz Mahal requested with Hazrat that "Till she will be live in your city so after your eating of the food to send remaining bread to her from your eating cloth and which will be the cause of blessing and

felicity for us “.



Taj Mahal Agra

Mumtaz Mahal was a queen and her devotion is perfect

It is showing today example to materialistic life of the world

Hazrat was accepted her request in this matter. So for this reason Hazrat used to send to her bread of millet, vegetable curry, Maithi (fenugreek and this used as a potherb, meat and cheese, and curd, etc. which will be sent to

her. Such food will be increased due to his prayer that the prince and his whole family members as well his royal employees and army personnel will eat to full of their stomach. And due to such kind of devotion of the Shah Sahib, Prince Qurram was stayed in and around Nasik for a period of one year with family members, courtiers, and noble persons. Due to the reason of feast of the Shah Sahib, Mumtaz Mahal was asked to pledge on the hands of Shah Sahib to her servants and wives of the employees and other higher grade nobles, courtiers, and Mumtaz Mahal was also she herself became disciples of Shah Sahib in Nasik.

Hazrat Shah Sadiq Hussaini has arranged a banquet for Shah Jehan and his army and its details were written by Dr. Maimona Dalvi from Bombay in her book *Urdu in Bombay* as follows.

Ashraf's full name is Syed Abdul Fatah Hussaini Quaderi. And his patronymic name is Ashraf Ali. And he was among sons of Sadiq Sahib from Nasik. Shah Sadiq was Sufi and a person of knowledge from the period of Sultan Shah Jehan. And he has arranged a banquet for Shah Jehan and his army personnel.

It is written in the book Gulzar Sadiq that "Once Prince Qurram was sitting in the presence of Shah Sadiq. And Hazrat's river of intimate knowledge of God which was in zeal in his chest and in the meeting there was the discourse of the mystery of Islamic Law Shariat and points of knowledge of God and at that time Shah Sahib

was paid attention to the prince Qurram and he Was advised him “To implement Azzan (prayer call) Takbir (praise of God, repetition the words ‘Allah-o Akbar’) five prayers with the congregation and sacrificing of animals on the Eid Al- Azza festival as per Islamic rules by the public statement in your

kingdom. Then prince excused him in this matter and he has requested with him that upon recovery of his health whatever he was said which will be implemented with his soul and life. Upon hearing this Shah Sahib has given him one bead which was half red and half blue in color and a fly whisk for driving away flies which was given to him by Sultan Ali Adil Shah Bijapur at the time of his pledge on his hands. And he also told him that this entrusted thing was given to him for giving to the Sultan of India and today I am giving this thing to you. After becoming his disciple Prince Qurram was given to his spiritual master the following things in his presence.

Rupees one lakh cash, five elephants, 10 horses fasting running with all weapons made of the gold presents in his service. Hazrat was given all these presents from Prince Qurram to his son Sher Mohammed. And he told that this is right of the army and this is not required for the darwesh persons. So these presents should be given to the army personnel. And those have left their family members and tribes and who were involved much difficulties and problems in the company of the prince and they have come in the army to Nasik. By saying this matter he went back to his residence. The above event shows the will of nature Allah and it means the above beads and flyer whisk the presents given by Sultan Adil Shah to Shah Sahib as it were like entrusted things for the king of India. And from this also it is seen that the person’s sacrifice in this matter that Hazrat did not accept such great present in his presence

and he was even said that all these presents should be divided among the army personnel and he was said also that what darwesh will do by taking such things.? And for the fodder stuff of the animals from where he should

bring money.? So the rejection of such above things is an argument of the indigency and trust of Allah of the darwesh person.

Prince Qurram has seen that there will be a beat of the drum on the shrine building of Hazrat on the daily basis. So due to respect of the spiritual master he has given the order that unless and until there will be no beat of the drum at the shrine house then the royal drum should not be beaten. And on any day if there will be no beat of the drum then the royal drum should not be beaten for this reason. And there will be strict prohibition in this matter. And from that day onwards the royal drum could not be beaten.

On your silt the sultans who have put
their heads And beggars of your door who
have ruled the world

Taj Mahal well knows as Mumtaz Mahal

Taj Mahal well knows as Mumtaz Mahal famous as Arjumand Banu who was daughter of Asif Khan Amin Doula. And she is the granddaughter of Noor Jehan. And she has completed her education then she has become an adult. Then at that time her beauty and charm which was well known in the whole world. Sultan Jehangir who was engaged this queen of beauty with his son Prince Qurram in the month of Muharram in the year 1016 Hegira. On 19 Rabil Awwal in the year 1017 Hegira when Prince Qurram was 20 years and 11 months old and Taj Mahal’s age was 19 years and 7 months

old and he was arranged their grand marriage. And was given her title of Mumtaz Mahal. In this

situation, Sultan Jehangir was tied to the pearl garland on the turban of Prince Qurram by himself. There was fixed Mahar (In Islam,a **mahr** (in Arabic: مهر romanized: *mohor*; Persian: مهریه ;Turkish: *mehir* also transliterated ***mehr***) is the obligation, in the form of money or possessions paid by the groom,) of five lakhs for Taj Mahal. There was the true love of the Shah Jehan with the Taj Mahal. In this matter what will be the great argument that in the living period he did not separate from her. As such that during the battles and in the expeditions of the Deccan, the Taj Mahal was with him. There was no difficulty for Shah Jehan for the expeditions due to the farsightedness of his wife Mumtaz Mahal as she was a woman of advice. Till the year 1029 Hegira, Shah Jehan, and Mumtaz Mahal who have spent their life in luxry as well as engaged in the administration of the country. They have spent their life in the desert areas by the year 1037 Hegira. When Sultan Jehangir has died then Shah Jehan then went toward the capital Akberabad. At last, by endeavours of Asif Khan, he was sat on the throne of India. And his wife Mumtaz Mahal who was a God-loving personality. And due to her effect, Shah Jehan has also become punctual of the five daily prayers. At that time when Shah Jehan was camping in the country of Deccan in Burhanpur then at that time, Mumtaz Mahal was pregnant. When there were delivery pains for her then a female baby was born to her. And due to internal disorder, her difficulties were exceeded and she has become hopeless in life. Then she was

given the indication to Princess Jehan Ara to call Shah Jehan from the ladies' entrance. The Sultan came into the room of his dying wife with much worry condition. And he was sat at the side of her head. Mumtaz by

hearing sound was opened her eyes and with tears, she was looked at his husband with sorrowful and she advised him that after her he should not be careless of her children. And also to take care of his parents always.

It was sad that there was the very effect of this heartbreaking event on the heart of Shah Jehan. It was like electricity that was fallen on his head. Upon this sad demise, all kingdom was mourned in this matter. The king was wearing a white dress. The nobles of royal family members and officers who wear mourning dress. The dead body was buried in the Zainabad Garden temporarily basis near adjacent to the River Tapti. Till his stay in Burhanpur, the king used to go to Zainabad garden to recite Fataha on the grave of Princess Mumtaz Mahal. In one history book, it was written that before this event there were only white ten hairs in the head of Shah Jehan. But upon the death of Mumtaz Mahal, there was whiteness on his head hairs in the period of time due to the severity of the sadness. After six months of the death, the dead body was taken to the capital on 17th Jamad Awwal on Friday in the year 1041 Hegira and it was kept till 25th Jamad Thani in the year 1041 Hegira for a period of six months dead body was kept in the courtyard of Rauza Taj Ganj on a temporary basis. And afterward, it was shifted into the mausoleum of the Taj Mahal. Mumtaz Mahal was born on 14th Rajab in the year 1001 Hegira corresponding to April 1593. And his date of death is 17 Zeqad in the year 1040 Hegira and corresponding to 17th June in the year 1631

A.D. And from her body during the period of 20 years, there were born 8 boys and 6 girls. And details of the names and births of her children are mentioned as follows.

Name	Hegira year	A.D.year
1. Hourunisa Begum	08 Safar 1020	- 1613
2. Jahanara Begum	21 Safar 1023	12 April 1614
3. Dar Shikwa	20 Safar 1024	30 March 1615
4. Shah Shuja	08 J/Akher 1025	03 July 1616
5. Roshan Ara Begum	06 Ramadan 1026	03 Sept 1617
6. Aurangzeb	16 Ziqad 1027	03 Nov 1618
7. Umid Baksh	11 Muheram 1029	15 Sept 1619
8. Suriya banu	20 Rajab 1030	10 June 1621
9. Boy born and died before naming	1032	----- 1622
10. Murad Baksh	25 Zil Hajj 1033	18 Oct 1624
11. Lutfallah	14 Safar 1036	04 Nov 1626
12. Mirza Doulat Afza	04 Ramadan 1037	09 May 1628
13. Husan Ara Begum	10 Ramadan 1039	12 April 1630
14. Gohar Ara Begum	17 Zeqad 1040	17

June 1631

At the time of delivery of Gohar Ara Begum due to delivery pain, Mumtaz Mahal died. And at the time of death of Mumtaz Mahal following four sons and three daughters were alive among the above fourteen sons and daughters.

Jehan Ara Begum, Dar Shikwa, Shah Shuja, Roshan Ara Begum, Aurangzeb, Murad Baksh, and Gohar Ara Begum.

Malik Amber: The battles of Deccan were prolonger than battles of Udaipur and nobles of the Ahmednagar who fight with the Mughal army for a period of many years and they struggled hard for their independence. And among them, Malik Amber chief who was very important and was the ablest military chief in the

Deccan and he was a brave young man. And after losing Ahmednagar from his hands he was habituated to one new city near the fort of the Doulatabad and given its name as Khidki and made his capital and afterward it has become famous as Aurangabad. And from here used to go forward and attack the Mughal army. And in these attacks, many times he was successful and there was a heavy loss to the Mughal army and they lost the fort of Ahmednagar. But against the heavy army weapons of the Mughal nobody able to fight with them for a long period of time. After the Udaipur battle success by Prince Qurram then he was sent on the expedition of the Deccan. And he has captured the army of Malik at many places and he was defeated them. Malik Ambar was the minister of Nizam Shahi kingdom. He was a closed courtier of the kingdom of Nizam Shahi rule and was a famous chief of Ahmednagar. Regarding the movement of armies in the country of Deccan and for it he came in the presence of Syed Sadiq Hussaini and was become his disciple and get his favour in his company and many times he was successful in the hard problems for the sake of his favours. In the Hazrat's Chisia Shajara (family tree) Malik Ambar's name is found among his disciples. And he has left this mortal world in the year 1030 and he was buried in Ambarpur in district Ahmednagar.

Murtuza Nizam Shah Bahri : Murtuza Nizam Shah Bahri is son of Hussain Nizam Shah Bahri. And his period is from 1010 Hegira to 1042 Heigra year corresponding to 1601 to 1632. And its

details are found in the book Basat Salkin. In the country of Deccan, the kingdom of Nizam Shahi is well known and famous. So for this reason in Ahmednagar buildings of mosques and forts show the

shining and magnificent past. It is said that among nobles after Bhadur Shah Ibn Ibrahim Nizam Shah Bahri Thani Murtuza Nizam Shah was sat on the throne of the kingdom. At that time in the country of Deccan, there were uprisings from all four sides. In the province of Deccan from Ahmednagar, Jinz and toward Nasik always the king of Deccan and his nobles who used to come and go there. In those days this firm faith ruler and who come on the shrine of Hazrat Syed Sadiq Husseini and he was a pledge on his hands. In the Hazrat's Chisia Shajara (family tree) his name is found among his disciples.

Shah Ji or Sahuji : Shah Ji was son of Maluji Bhonsle. During the downfall days of Ahmednagar kingdom he was among Maratha soldiers and chiefs who found with Malik Amber against the Mughal army and among them Shah Ji was well well known and famous. And he was found from the side of the king of Bijapur against the Mughal army. When the king of Bijapur has signed an agreement of a peace treaty then Shau Ji also surrenders his ammunition against the Mughal army of Shah Jehan. Puna and Supa areas were given to him by the king of Bijapur. And this matter is confirmed by H.M. Eliot in his book History of India on page number 46 and the author was taken this reference from the book Muntab Al-Bab by Khani Khan.

"Mulla Ahmed who is in the connection with royal link of Bijapur. And who has left Arabia and was settled down in India. And he was granted 3 Parganas (old sub-divisions) from the Bijapur

kingdom. And during this period 2 Parganas estate was granted to Shah Ji Sahu one Puna and the other was Supa. Shiva Ji on behalf of his father was taken interest in these two Paragans and administrated with care.”

You have read that Shah Ji Bhonsle who was demanded Abdul Kareem son of Hazrat Syed Shah Mohammed Sadiq from Eemgadh and was given him a place in his meeting. And from this event, it is known that Shah Ji Bhonsle has much devotion to Abdul Kareem. And there was also witnessing that Shah Ji's father Malu Ji Bhonsle has much devotion like this with one Sufi saint Sharafuddin and he has two sons and one is Shah Ji and another is Sharifji. And Shah Sharifuddin's tomb is five miles away from district Ahmednagar in one small village known as Daira. There are few steps to reach the tomb. And the tomb is constructed on a higher level from the ground. His grave there is famous even today for the fulfillment of desires and desires and wishes of the persons who visit his tomb. Shah Ji Bhonsle 's estate village name is Supaya and which is about 40 miles away from Puna. And there is sitated his tomb there and this holy saint's annual urs anniversary is held every year in the month of Zeqad. Shah Ji was born in the year 1594 and he was died in the year 1664. It means he was died at the age of 70 years.

Mahabat Khan : During rule of Sultan Jehangir and Sultan Shah Jehan this chief was very import noble in the Mughal court. And for a long period of time he was handled ministry post as well as he was commader in chief of the Mughal army.Noor jehan begum was realeased him from imprison of Jeghanir and was sent him to Deccan country against of Shah Jehan but in the year 1037 Hegira he was revolted against Sultan Jehangir and he went in the presence of Shah Jehan to kiss his

foot. At that time Shah Jehan was staying in Jiniz. And he was requested Shah Jehan to forgive his mistake. At last Shah Jehan forgiven him and

afterward, he was granted his favour to him. At last, at the crowning ceremony, Shah Jehan has given him the title of Khan Khanan and post of commander in chief and four trays of gold and money with the dress of honour. Sword and dagger with covered, flag and drum, tomans (a gold coin formerly issued in Persia), necklace, golden saddle, the special elephant of the silver **howdah**, or **houdah** (Hindi: □□□□ *haudā*), derived from the Arabic (hawdaj), which means "bed carried by a camel", also known as *hathi howdah* (□□□□ □□□□), is a carriage which is positioned on the back of an elephant, of elephant, on which there will be rumpled of velvet brocade, crushing rod and 4 lakhs cash, 7000-grade post and 7,000 soldiers with post 2 and 3 of the horses.

We have written above the events from the period of Hazrat Shah Mohammed Sadiq Hussaini which are connected with the history of India. During the ruling period of the governor of Prince Qurram in the Deccan once he was gone against his father Sultan Jehangir for some reasons. In those days there was a received royal message to the prince when he was camping at Singmir. Upon reading the royal message and at the request of his well-wishers he was decided to send Prince Dar Shikwa and Prince Auragnazeb to the capital Akberabad and to surrender two forts to the royal army. And other historic events like Prince Qurram's stay with his wife Mumtaz Mahal and with nobles and army personnel in Nasik and details of the crowning ceremony of the prince

which was recorded by Hazrat Mohammed Saleh Katbuhi in his book Amal Saleh Almaruf Shah Jehanama with

details as well as eloquent and powerful style and its some abstract is mentioned as follows.

"On the 12 Asfandar in the 2nd year of Jaloos (accession to the throne) on the 3rd Jamad Thani 1025 Hegira corresponding to 2nd March 1626 on Monday Prince Dar Shikwa and Prince Augrangzeb were sent with public decoration to the court of the Akberabad. With 2 lakh Rupees cash as well as nice and present of covered weapons and jewels and high mountain level elephant as offer in the presence for consideration and with this he was sent a message to the guards of Asirgarh and Rohtasgad to hand over the forts to the army of Akbarabad and come back in his presence. And after due to incitement of good luck he went toward Nasik province.

Upon reaching Nasik he stayed there for some period of time. After passing through hard destinations and due to stay and travel's management there were some problems to him and which was over by his arriving in Nasik. But the climate of Nasik in that period was harmful like the policy of 2 colors of hypocrite persons. And his health condition was not improved and for this reason, his health condition has become worse in this matter. So he thought to leave from here and go to some other place as per his wish and desire in this matter for change of weather conditions. As there was the desire to go Tatha for many years. Also, there is the requirement to go far away place of the health resort in this matter. Where there will be happiness and comfort to the health condition. So he was decided to go there so

that there will be relief of the hardships of travel and tour as well as the arrangement of stay and de camping and to clear it from the mirror of temperament the colour of difficulties and ill-will. In

short on 23 Ramadan in the year 1035 Hegira corresponding to 18 June 1626 on Saturday he left from Nasik. Prince Quram was in Nasik from 3rd Jamad Al-Thani in the year 1035 Hegira corresponding to 2nd March in the year 1626 to 23 Ramadan in the year 1035 Hegira corresponding to 18th June in the year 1226 and it means Prince Qurram has stayed in Nasik for a period of three and half months. In the month of June Shah Jehan was heard the news that there was some difference has occurred between Sultan Jehangir and Mahabat Khan. And from this, there was hope possible for him that Mahabat Khan will side with him in this matter. So Shah Jehan left for Ajmer toward his journey to Thatta. And he was camped in Ajmare on 17 July in the year 1626. Here he has visited the mausoleum of Hazrat Khaja Moinuddin Chisti and as per system, he was given presents to the custodians of the tomb. And from the way of Nagaur, he proceeded further and reached in the surrounding of Thatta and was camped there on 24 September in the year 1626. Here there was an employee of Sher Yar, Sharif Ul Malik who was ruler there. And he came there with 5000 soldiers and with a large number of foot soldiers of the landlords with much courage against Shah Jehan. Even though under his stirrup there were only 300-400 soldiers but he was fought bravely but there was defeat to him.

In those days Shah Jehan has become severely ill and there was upsetness in his temperament. On the 6th Safar 1035 Hegira corresponding to 7th

November in the year, 1625 prince Pervez has died and on 3rd May 1625, there was news reached to Shah Jehan that Malik Amber has died. So, for this reason, he was

decided to return back from there. And he has stayed in Thatta for 22 days. And he did not think better to stay more than the above period. During the stay in Thatta Mumtaz Mahal was given birth from her body a boy and he was named Prince Luft Allah. There was the desire in his heart to go to Deccan country. So on the 18 Safar in the year 1036 Hegira corresponding to 8th November in the year 1626 on Sunday from way State of Phara which in Gujrat, Shah Jehan's conveyance went toward Deccan country. From Thata to Nasik journey the distance was covered by 40 departures and arrivals in the destinations. On first Azur in the 21 years of Jalus (accession to the throne) Jehangir, Shah Jehan was reached Nasik and there was severe summer season in Nasik at thaT time. So it did not match with his temperament there. So as per the request of Nizam Ul- Mulk he was decided to stay in Jinz. And which delightful and good place of the atmosphere. And there was available sweet drinking water there. On 29 Farardin of 22nd Jalus (accession to the throne), the year of Jehangir in Jinz Shah Jehan stayed in a beautiful building constructed by Malik Amber. It is noted that Shah Jehan came to Nasik from Thata two times. And his stay in Nasik details from first Azar in the 21 years of Jalus Jehangir to 29 Farwar Din 22nd the year of Jalus of Jehangir (from 21 October 1626 to 21 March 1627) and in this way, he has stayed for five months completely in Nasik.

Sultan Jehangir due to the severity of the illness

from asthma he has died on 28 Safar 1037 Hegira corresponding to 8th November in the year 1627. After the death of Jehangir Queen Noor Jehan was wanted to make Prince Shar Yar Sultan

Jehangir's successor. But Asif Khan was able to know his sister's absurd plan. And he wants to give the throne to Shah Jehan and who was eligible and real heir. Because he was called the supervisor of elephant house Banarsi Daruga and was given the order to him to cross jungle and mountains like electricity and clouds and to reach in the presence of Shah Jehan. As there was a shortage of time and there is no time to write the message. And he was explained to him all details orally and was given his ring as a sign and proof in this matter. And given instruction to be given ring in the presence of Shah Jehan. In short Banarsi Daruga was covered the journey from Bhanbar to the Deccan country in 20 days and like the falcon, he was reached in Janz, and first, he was met with Mahabt Khan. And who was benefitted in the service of Shah Jehan? And by his source, he went into the presence of Shah Jehan. And he was explained about details of the death of Sultan Jehangir in this matter and as proof, he has given him the ring given by Asif Khan.

Shah Jehan was wept very much upon hearing the sad demise news of his father Sultan Jehangir. There were flowing tears from his eyes. And was he has started formalities of mourning and bereavement. At that time Mahabat Khan and all his other well- wishers came to see him. And with the perfection of humility, they told in his presence that "At this time we are in the area of enemy and there are many enemies are there. And there are less fewer friends. So it is not good to disclose and revealing of the details of this event.

The administration of the world and its people is related to the king and the king’s expedience is not give permission for the celebration of mourning and sorrow. And it is the advice of time that to move to the capital as soon as possible

in this matter. So that rebel and enemies could not get time for mischief and revolt and Hazrat has accepted the request of the friends and well-wishers and started the journey towards the capital from Janaz on 23rd Rabil Awwal in the 1037 Hegira corresponding to 2nd December 1627 on Thursday by selecting a good time from the way of Gujrat."

Shah Jehan has stayed in Janaz from 29 Farvardin of 22nd year of Jalus (accession to the throne) Jehangir to 23 Rabil Awwal 1037 Hegira (22nd March 1627 to 2nd December 1627) and it means approximately he stayed there for a period of 8 months in Janez. On the date, 14th Bahman as per 26th Jamad Al-Awwal 1037 Hegira (2nd February 1627) in the evening time army of Shah Jehan reached the neighborhood of Agra and camped in the Dehra garden. And he stayed in this garden for a period of 12 days. As the astrologers have announced the date of the auspicious time of crowning ceremony 12 days later. So after passing of 12 days Shah Jehan has entered the place of fort Akbarabad. And in this palace, Shah Jehan's crowing ceremony was held.

Crowning ceremony in Agra : That day which was waited since long period of time and that morning time which was desired by the sun. There came time of blessing and felicity. The desire of good fate was fulfilled. It means decoration of throne, ornament of the crown, holy person of Allah, adornment of the world, guarantor of law and order, magnifiance of grace of Allah, shadow

of Allah, follower of the Islamic religion, and Shah of justice, pride and felicity and fate and known as Saheb of Quran

Thani, Hazrat Shah Jehan on date 5th Bahman, 7th Jamad Al- Thani 1037 Hegira (13th Feb 1628) on Monday which is the day of the birth of the holy prophet of Islamic religion and for which this is a very important day of the week and at the time of three and a half and which is equal of as per the calculation of astrologers as per one hour and 24 minutes. While following with the wealth and fate, the prince came there from place of the living to verandah in the palance on his high-speed horse, and at that time fortune by holding her hands proceed further by him. By holding the hands of obedience wealth was moving behind him. And right and left army soldiers with arms and with this position and the magnificent new king of India arrived in the palace of Akbarabad on the auspicious time and its height is equal like the height of the sky and that was strange auspice time and at that time of good fate was taking augury. In short Hazrat by wearing the royal crown on his head and its jewels showing eyes to the sky stars. In royal robe in which there was the lining of satin of the sky blue color was there and which was worn by Hazrat with the belt of rubies was around his waist. And the sword which was covered and be sacrificed on success and victory. With the perfection of dignity and pride, the king put his foot on the throne. And due to thanks of Allah, there was increased respect and value of the throne for this reason. The throne was much happier for this matter and so it was not putting

his foot on the earth. And status and position of the crown were reached up to the sky. When Hazrat was sat on the throne the royal umbrella was paid respect to him. And it may be said that it began moving like the sun of the world. Hazrat’s

patronymic is Abul Muzaffar and the title Shahuddin Mohammed Sahib Quran Thani was declared. The general and special persons have congratulated him and prayed for an increase of fortune and wealth in this matter. The poets of royal courts who have written encomium of congratulations and write chronogram dates from which there will be known the crowning ceremony and from among Hakim Rakna Kasha Masih wrote the date of the crowning ceremony and was got the award from the Sultan of sagacity. And its one couplet’s translation and interpretation are as follows.

King of the world is
ShahJehan
Who is happier and
successful

The nobles have arranged such number of the drumming that which have reached up to the sky top level. As per requirement of the time singers who have sung a lot of the songs in the congratulation of the crowning ceremony. In the festival of nine days of delight and pleasure and victory which was held with dignity and pomp. And its example which did not see from world’s start till now by the eyes of sun and moon in any crowing ceremony of the world.

On the day when Shah Jehan gives honor and position to the royal throne of caliphate then at that time, he was issued the first royal order of the prohibition of the Akbari prostration of respect to the king and which was introduced by Shah Jehan's ancestor Emperor Akbar the great and

which was prohibited now and it was introduced by four salams. For Syed, Arif (pious), old and darwesh persons who themselves are required for respect and honour who were exempted from four salams so that their respect and honour should be continued. And for

them, it was asked to say salam at the time of entry and to recite verse Fataha when they leave from the royal court.

Issue of the memorable gold coins of the crowning ceremony: After the ceremony of the crowing the memorable golden coins were issued and on its one side there were two phrases and names of four caliphates of the prophet and on the other side there was inscribed king's name and titles. There was also given the order to mention Islamic year and date on every official correspondence. And also some orders about Islamic Shariat law were passed by the Sultan of India. On the occasion of royal crowing higher posts were given to Asif Khan and Mahabat Khan. The friends of the sultan were given big rewards and honour in this matter.

The third chapter about miracles and predictions made by Hazrat Syed Sadiq Hussaini

1**.Miracles**: At the place where at present the tomb is situated and the opposite of it in Jogiwada locality there were used to live before Hindu Jogies (Hindu ascetics) and Bairagi (Hindu recluse ascetic) persons here. So Hazrat as per indication of the prophet he was settled down in this place in Nasik. And he was stayed in the standing position there for a period of 40 days upon by holding the breath and upon seeing his condition of engrossment Jogi and Bairagi persons were

surprised in this matter. And upon their hearts, there was much effect. And they have done magic effect upon him and they have done their best that Hazrat should leave from their place of residence and migrate to some other place. But there was no effect of magic

and charm upon them. Upon seeing his condition all were fallen on his foot. And they asked him that "What he want in this matter". He told them that " There was the order for him from the prophet of Allah to spread the light of Islam in this area. And this place is allotted to him. And it is good that you people to go some other side from here." But Jogies did not obey his order. So then he went into meditation again. He was put the Jogiwada upside down by his spiritual power. Jogies and Bairagi persons were thursts into the earth by their houses. Even after passing of a long time upon digging of the earth there will find the utensil of the Jogies for eating and drinking either made of earth or any metal which are found in the upside condition. For the certification of this matter, the compiler of this book was investigated with some local persons who are still inhabited in Jogiwada. And they have confirmed that whenever the earth dug for the construction of the house or its repair they have got some time earthenware, trough, water pot, or brass earthenware which are found all in the upside position. And some time were find bone pieces and old coins. The persons who have certified this matter are as follows.
1. Mohamed Sharafuddin Ibn Bafati Ansari Gulshanabadi 2.Mirza Lal Baig Chotu Baig.3. Abdul Latif Usman Ghani Ansari. These three persons are living at present in Jogiwada for a long time and they are very old persons.

It is heard that the Jogi and Bairgi persons who were living in Jogiwada before arrival of Hazrat Sadiq Hussaini in Nasik for the worship of their

idols they used to cover the way from Jogiwada and to go Hail water well and upon having taking bath and then

they used to go return to the idol worship place and engage 91-100 in idol worship there. It is heard that Jogi people during their period call Hail well as Suriya or Yogi Kand. And the Hail well is at a distance of 250 feet from Jogiwada. This permanent well is built by stepwell inside of the well. In the well there are three sides are their stone stepwell. And on the fourth side, there was the wall of one strong building house. There will find water in the well usually throughout the year but in the summer season, the water level will be decreased for some days. And in other months of the year, this well fulfills the water needs of the persons living in the surrounding area of this well. There was a period of 15 years were passed away by the closing of this old well by the Municipal Committee of the Nasik. And this well was leveled to the ground by putting earth and garbage and waste materials in it. There are two reasons for the closing of this well due to the water supply scheme in the city and another reason is that to care about the health, hygienic, and sanitation reasons for the peoples in Nasik.

2. **Miracle**: The details of this miracle is that some years before and after the death of Hazrat Syed Sadiq Hussaini for a short period of time there was severe water scarcity in Nasik. And for this reason, there was were usually three drought conditions. And there used to prevail epidemic of plague and other epidemics there. During that period there was came such a period that in Nasik and around other cities there was no rainfall of even one drop continuously for a period of two

years. There was no growth of the grains in the agricultural lands. And rivers

and brooks were become dried up for this reason. As such there was the problem of drinking water supply for the people and the fields which were used to find green, fresh and bloom in which there was began spread and dust and rubbish. And its result was draught which was prevailed in the city. And there was increased very much price spiral and higher dearness of all commodities. And due to the price of rice, some people have left Nasik and migrated to nearby districts. And remaining people who could not live the place of Nasik due to helpless condition and they lived there bypassing of hardship and difficulties of the drought conditions and they lived in Nasik. In the wave of the draught poor, rich, fakir, and wealthy persons were suffered very much. The people have suffered hunger problems. And some people have died from drought conditions. And in those days there was prevailed condition of starvation on the sons of Hazrat Sadiq Hussaini who were living in Nasik. So some weak and elder persons went to the tomb of their ancestor and made lamentation there and they have prayed to get rid of the condition of starvation due to drought. There was came suddenly thought in their minds and it was like a revelation from Allah that around there is a thick shrub of Gul Abbas (mitabliss jalopa) to dig its sugar and eat it and every person thought to dig its sugar and eat. So every person as per his will began digging the sugar there as per requirement. And due to the grace of Allah from roots of sugar they find many silver coins. In this way, these people began their livelihood. And this

was favour of the look of Hazrat which helped them in poverty and at the time of difficulty. After some days there was began decrease in the effect of drought conditions in the city. And was gone deaness

and there was came back normal condition to the city of Nasik. Those who left their native place to other places in search of livelihood come back to their native place.

The historians of India have written about drought conditions of Deccan and they have written that the drought condition was severe and dangerous that and due to no supply of grains the people for saving their lives have sold away from their children. And there was brought meat of the dogs instead of the goat. And due to the supply of shortage of flour businessmen have sold flour by mixing the bone powder in it. There was no arrangement of burial and burning of the dead bodies in the city. The details of drought conditions have been written by H.M. Elliot author of the book Shah Jehan and Mujamdar author of the book Advance History of India. By its reading, the heart of the reader will be shaken and there will stand hairs on the body and even a hard-hearted person's eye which will be full of tears due to much weeping in this matter.

First prediction: One time Prince Qurram came to his residence and upon meeting and at the of time return by getting his favour and grace he was asked with Hazrat who will come to take him to Agra for the ceremony of crowning.? And which time. And at that time Hazrat told him that Mahabat Khan. And this information was proved correct that upon the death of Sultan Jehangir with the help of Mahabat, Prince Qurram came to Agra. And he was sat on the royal throne of the Mughal kingdom.

Second prediction: At one time Prince Qurram was in the residence of Hazrat and he has called the prince near him and by force, he sat him down and in this struggle the turban of the prince came down at his ears side and it was falling down but

Hazrat caught it and set right on his head. And he told him that if this turban will be down then there will not available throne of India to him. So for this reason on the death of Sultan Jehangir, Prince Qurram was become Shah Jehan and was sat on the throne of the kingdom and he was called the emperor of the Mughal kingdom of India.

Third prediction: Once Prince Qurram has the intention to go India from Deccan country so for getting favour of the spiritual master he came to the residence and was told him about his intention of travel. And at that time Hazrat Syed Sadiq Hussaini by his tongue of raining pearls told him that this is the last meeting among both of us. Upon hearing Prince Qurram told him that Qibla Min Salamat. How this matter was revealed.? And Hazrat told him that on 16th Zil Hajj and this wavering phrase was able to understand by the prince in this matter and he was written details by him and went away from him. In the last age, Hazrat Syed Sadiq Hussaini has drunk the cup for his glad departure of the world on that date on the 16th Zil Hajj. And till today this is the recorded date of death and on this date, the annual death ceremony (Urs) is held every year in Nasik.

Jagirs (Estates) and presents: This matter was mentioned before that Sultan Shah Jehan and Mumtaz Mahal and other officials of his kingdom became disciples of the Hazrat during the period of his appointment of Prince Qurram as governor in the country of the Deccan. And Shah Jehan has much devotion to Hazrat. And during his period of

stay in Nasik, he used to visit to go in his presence and will get favour from him. Upon sitting on the throne of India Sultan Shah Jehan in a short period of time was

issued the order for the allotment of expenses of the tomb, mosque, and shrine building and five villages, many gardens, and other lands in the endowment. The two villages have been taken away by the government. And names of the three villages are as follows.
1.Indoor village Dandori Pargana (sub-division) 2.Satpur Pargana village Gulshanabad.3 Galunch village Pargani Sanzr and in these three villages of endowment Hazrat sons have not taken use of 3 Galunch village Pargana Sanzr and they have benefitted by two villages of Indori and Satpur only and on other lands and gardens. The matter is here clarified that even after the death of Hazrat Syed Sadiq Hussaini the Sultans of the Mughal dynasty have given certificates of Jagirs and presents to sons of Hazrat it means to Syed Zia Allah etc. And in this way after the end of the rule of the Mughal kingdom and during British and Maratha rule these lands and properties were continued in the name of the family members of the Hazrat. And they granted documents of the properties to the sons of the Hazrat. The documents of the above 3 villages which were given by the Mughal kingdom and British kingdom and Maratha rulers were with the compiler of the Urdu book.

Upon setting of the sun of the rule of the Mughal kingdom and British rule came in India. And upon passing of some time of British rule period the official of the British rule have taken under control these two villages and was added in the summary settlement record and in lieu of these two villages

and was given order of the paying cash annually Rupees 1,030 from the British government treasury office. And for Satpur village Rupees 660 and for Indore village Rupees 370 began paying to the sons of

the Hazrat. And in this way Rupees, one thousand and thirty were paid to the sons of the Hazrat in this matter. As per the order of the government this amount received by the treasury annually. And except amount of Rupees 1,030 the income from lands and rents and other income which is used to be received was spent for the maintenance of shrine building, mosque, travelers lodge, and drum house, lighting charges, annual urs ceremony, expenses of two sandal ceremonies, and other expenses as well as expenses on the celebration of holy night of Barat (**Shab-e-Barat** , **Barat Night**, **Cheragh e Brat** (light) or **Berat Kandili** is a Muslim holiday, celebrated on the 15th night, the night between 14 & 15 of the month of Sha'ban, the eighth month of the Islamic calendar. Barat or Brat is regarded as a night when the fortunes of individuals for the coming year are decided and when Allah may forgive sinners. In many regions, this is also a night when prayers are arranged for forgiveness from Allah for one's deceased ancestors. Qadr (,laylat al-**Qadr** variously rendered in English as the **Night** of Decree, **Night** of Power, **Night** of Value, **Night** of Destiny, or **Night** of Measures, is ...Date · Sunni Islam and have religious importance) and Maraj (The **Isra' and Mi'raj** (Arabic: الإسراء والمعراج ,*al-'Isrā' wal-Mi'rāj*) are the two parts of a **Night Journey** that, according to Islam, the Islamic prophet Muhammad took during a single night around the year 621. Within Islam it signifies both a physical and spiritual journey.[1] The Quran

surah *al-Isra* contains an outline account,[2] while greater detail is found in the *hadith* collections of the reports, teachings, deeds and sayings of Muhammad. In the accounts of the *Isra'*, Muhammad is said to have travelled on

the back of a winged baby-horse-like white beast, called *Buraq*, (al-Burāq or /ælˈbʊrɑːk/ "lightning" or more generally "bright") to "the farthest mosque". By tradition this mosque, which came to represent the physical world, was identified as the Al-Aqsa Mosque in Jerusalem. At Masjid-e-Aqsa, Muhammad is said to have led the other prophets in prayer. His subsequent ascent into the heavens came to be known as the *Miʿraj*. Muhammad's journey and ascent is marked as one of the most celebrated dates in the Islamic calendar. Ghairwan Sharif (,**Gyarvi Sharif** is a Sufi festival celebrating the anniversary of the union of Abdul Qadir Jilani with Allah. It is also called Fatiha Yazdaham or Fatiha Do Azdaham. Abdul Qadir Jilani is said to be the founder of Sufism in South Asia. Known as Ghaus e Azam Dastagir, Gyarvi Sharif is celebrated annually on 11th Rabiussani or monthly on the eleventh of every month of the Islamic calendar. The event includes organizing religious meetings with the cooking and distribution of sacred food or *langar* (freely offered sacred food).

Prophet's nativity and Muharram festival. It is thought that the Maharastra Government by Bombay Personal Inam abolition act of the year 1952 was stopped settlement amount of cash allowance. And at present, there is no payment of a single penny from the government treasury. **Explanation of word Sarmast**: Hazrat Shah Syed Sadiq Hussaini lived in Pawagarh in Gujrat for a long period of time in the service of his

spiritual master and which is the place of his spiritual master Hazrat Maqdum Shah Sadan Sarmast. And he was there in the presence of his spiritual master and was done his service for a long period of time and get favours of innermost and pledge on his hands. In the method of becoming a disciple and he has

adopted the name of a peer and his chain with his name like Razvi, Ashrafi, Hasni, Hashmi, Qasmi, etc., etc. And in this way, Hazrat added his spiritual master's name Sarmast in his name. But some hypocrites and false persons have given the meaning of Sarmast as single. And by taking the wrong meaning of the word and they explained him as single and they explained that he has no sons with him. So in this matter, five arguments are written and which are proof that Hazrat was not single but he was married and having sons. And his sons are inhabited in Nasik. The first proof is that in any Urdu and Persian dictionary meaning of the word Sarmast did now shown as single. But in the famous dictionary Lugat Kishwari is written meaning of Sarmast as matwala (intoxicated person) on page number 281.And in Feroz Lugat on page 419 its meaning is mentioned as Matwala (intoxicated person). In Kareem Lugat on page 90, it is mentioned meaning as matwala (intoxicated person). And in the above three dictionaries, there is not mentioned the meaning of Sarmast as single. In the Urdu literature the person who will be intoxicated by drinking the wine of the world then he is called rind mast or Siya mast. (wine drinker). And in the same way, the persons of Allah or person of the Sufi way and who drink pure wine and will become intoxicated in the remembrance of Allah and such persons are called Sarmast (intoxicated persons). Word bad mast or Siya mast are used as words opposite word of Sarmast. And other words like Sarpanch,

Sardeshmukh, Sardesai, Sarnaik, Sarchitnas and Sar Nayadansh, etc., etc., are words from the Marathi language. And there is no link between these words with the word Sarmast. Sarmast is a single word of the Persian language.

Another proof is that among rulers of the Mughal kingdom Sultan Aurangzeb Alamgir was a strict follower of the Islamic Shariah law. And his book Fatwa Alamgiri is famous and well known as well as an authorized book throughout India and such personality have issued a certificate upon the death of Hazrat to sons of Hazrat Syed Sadiq Hussaini by his seal and signature. And in that certificate, it was mentioned the text that “Syed Namat Allah, etc. sons of Late Hazrat Syed Sadiq Hussaini.” And if Hazrat will be single then Sultan Aurangzeb will not issue such a certificate to the sons of the Hazrat in this matter. And will not put his signature and seal on the certificate. Upon the death of Sultan Aurangzeb Alamgir, Sultan Shah Alam has renewed the certificate issued by his father Sultan Aurangzeb Alamgir and he was issued another certificate by his signature and seal to the sons of Hazrat Syed Sadiq Hussaini. And in that certificate, it is mentioned as follows.

“ For lighting charges of tomb, shrine and mosque of Hazrat Syed Sadiq Hussaini and under the category of the help of the livelihood of Syed Ziaullah and others it is fixed in this matter.” These certificates are proof that Syed Nemat Allah and Syed Zia Allah are sons of Syed Sadiq Hussaini. And certificates have been issued to them. For the satisfaction and approval of the readers both certificates are printed in the Urdu book but in the English edition, both certificates are not added. So, for this reason, English translator is certified that above fact in this matter but those who want to check those certificates

then they can check the Urdu edition on page number 97 and 98 and Urdu book is available on the internet on scribd.com or contact the English translator so that he can help any person in this matter.

There is third proof that there is one tomb of Hazrat Syed Sadiq Hussaini and on this tomb, there are two tablets are found there. and one is gents type and the other is ladies type. And tablet of Hazrat is in the Qibla direction of the tomb. And other is the tablet of his wife in the eastern direction of the tomb. And if he would have single then there will find one tablet on his tomb and there is no requirement of two tablets on his tomb.

His mausoleum is in Nasik which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave. And in this matter, visitors can see by their own eyes and will have satisfaction and contentment.

The fourth proof is that in the year 1883 one English author James Cambell who wrote one authentic book the Bombay Gazetteer and in which he has mentioned in the district of Nasik details of Hazrat Syed Sadiq Hussaini and he wrote that “Hazrat’s sons are in Inhabitated in Nasik.” If Hazrat would be single then one English author who did not have any knowledge about Hazrat and his sons and without any proof and investigation did not enter this matter in his book. The text of the book is proof that Hazrat has his sons. And his sons are in inhabituated in Nasik and details are mentioned on page number 75-76.

The fifth proof is that Prince Qurram was become a disciple of Hazrat during his period of prince rule in the Deccan country with her wife Mumtaz Mahal and along with his nobles, courtiers, and rich persons during his stay period in Nasik. And after pledging on the hands of

Hazrat Syed Sadiq Hussaini he has given him one lakh Rupees cash, five elephants, ten high-speed horses with weapons of silver which were presented in his service as present to him. But Hazrat did not accept this present amount and he

was handed over present to his son Syed Sher Mohammed and he has advised him that all this amount of present is right of the military soldiers. So which should be distributed among all personnel in the army. This event is having proof that Hazrat has sons with him. And among his sons, there was one son and his name was Sher Mohammed.

Even after the study of the above five proofs the false and ineligible, selfish interested, and false persons if they show Hazrat as a single person then they are not persons of the reality in this matter. And in reality, there are far away from many miles from reality and facts. And they are a worshiper of falsehood. They are blind in spite of having eyes with them. If the holy person is not single and telling him single is indignity a is kind of rudeness in this matter. Those people who mix with wrong with the right for their own vested interest and they conceal right by knowing it and in this matter, Allah says in the Holy Quran as follows.

42. *Wa lâ talbisul-haqqa bil-bâtili wa taktumul-haqqa wa antum ta'lamûn(a).*

Its translation and interpretation are as follows.

" Do not cover the truth with falsehood nor hide the truth while you know." (The Cow -42.)

The action of these people is a big sin. May Allah give good wisdom to them. So that they can leave falsehood and follow the right way and become a real person.

For the increase of knowledge of the readers, one thing is written that in the beginning period of the British rule in India then at that time they have issued the circular to all provincial states to furnish the following information of these categories of the persons.

1.Jagirdars 2.Inamdars 3. Watandars 4.Yumiadars

To submit the title deeds and proof the documents and all important documents are required in support of their eligibility in the office of the provincial Inam settlement commissioners so that upon checking and study of all documents and upon finding the confirmed record and to prepare record in the office and to continue the Jagairs (Estate) and Inams rights by Britsh Government and also to keep copies of the original documents and record in the office. So that at the time of needs there will be taken support from them and to help in this matter of the government papers. At that time Nasik was included in the limit of the Bombay state. And there was established Inam settlement office Puna for the State of Bombay. So the person of that time of having submitted the Inam documents of Hazrat Syed Sadiq Hussain given by the Mughal sultans and Maratha Peshwas in the alienation office in Puna. And with the documents, they have also submitted a genealogical record and summary of the genealogy chart on 22-23 July in the year 1854. And in this report applicants
Mir Ghulam Hussain son of Mir Abbas Ali

and Syed Umar son of Syed Mir and these applicants have mentioned in the report that both of them have not racial

relation with Hazrat Syed Sadiq Hussain but their mothers Khairu Bibi and Ladli Bibi belong to the family of the Hazrat. And the father’s name of applicant Mir Abbas Ali and Syed Mir have belonged to other families. So these persons have mentioned clearly this fact in the report submitted by them. And they do not belong to the family of Hazrat Syed Sadiq Hussain. We are submitting here the details of their writing in brief as follows.

“We have mentioned the names of our fathers in the details which are correct but our fathers do not belong to this family. So our father’s names are not included in the genealogy record. We both come under the branch of the daughter's lineage. So we have not recorded our father's names and in its place, we have mentioned our mother's names.”

In the above details, there is the signature of my mothers.

The names of the signed person are shown as follows

1.Mir Ghulam Hussain mother’s name is Khairu Bibi 2.Syed Umar mother’s name is Ladli Bibi

In short Mir Ghulam Hussain, son of Abbas Ali, and Syed Umar son of Syed Mir and this person do not belong to the family of Hazrat Syed Sadiq Hussaini. And their relationship with this family as son and laws only.

Fourth part sandal annual death anniversary (Urs)

There will be held sandal ceremony two times in the year. One sandal on the real date of the death of Hazrat Syed Sadiq Hussaini on 16th Zil Hajj and another sandal during the time of Urs days on the day of Wednesday. And which said by general persons as Mela sandal. On the sandal of the real date of death, there will be not held Urs ceremony. The ceremony of Urs of Mela will be commenced on Thursday and will be continued for a period of 5-6 days. And sometime there will be added 2-3 days more in the during of the urs ceremony. At present time for sandal and other rights Peerzdadgan (successors of the Hazrat Syed Sadiq Hussaini) have filed one civil case in the Nasik court and its number is 22/7 and the case which is the court proceedings.

The sandal and Urs ceremony will be commenced on Wednesday. As per old tradition in the ceremony Fakirs from the local area and from outside places and poor persons who will arrive in the shrine building of Hazrat Syed Sadiq Hussaini one day before along with the beat of the drum and musical instruments with their spiritual masters, disciples, and caliphs. And till the end of the Urs, they stay in the Chowk of the Fakir persons. And to those Fakir and poor persons till the end of Urs there will be supplied of Barta it means public food in which they will be provided ghee, rice, Indian pulse (dal) and flour and some cash also given. Till the time Urs, the Fakir person made slogans of Fakiri in one voice after Fajar and Maghrib prayers. And with this slogan, there will be resounding all over the Chowk. After the end of

Urs on the second day in the early morning there will be held Fakiri ceremony and its name is Sader and which will be held there in which all Fakirs, poor and darwesh persons who

attend that Sader ceremony and recite Quran, some verse and genealogical record. There will be given some sweets to them from the shrine and which will be divided into 18 parts. And first parts separated in the name four big Peers. And the names of four holy persons are as follows.
1.Hazrat Hasan 2. Hazrat Hussain 3.Hazrat Khaja Hasan Basri. 4. Hazrat Kamil Bin Zaid.

But in Arabia, Persia and Rome there is a difference between these four big holy persons. And there is a tradition in that 7 groups have formed from Hazrat Ali Ibn Talib. And names of these groups are as follows.

1. Group of Baseria and which was formed from Hazrat Khaja Hasan Basri.
2. Group of Owasia which was formed from Hazrat Owais Qarni. 3.Group of Qalandaria which was formed from Hazrat Shah Baz Qalandar from Lahore.
4. Group of Zaidia which was formed from Hazrat Khaja Zaid.
5. Group of Sheria which was formed from Hazrat Khaja Sherai. 6.Group of Sulamania which was formed from Hazrat Sulaiman Farsi.
7. Group of Mohammadia which was formed from Hazrat Mohammed Bin Abubaker.

Hazrat Khaja Mohammed Bin Abubaker said that among these seven groups the first is the group of Baseria and which is started by Khaja Hasan Baseri. And Khaja Hasan Baseri has two caliphs and their names are as follows.

1.Hazrat Khaja Habib Ajmi

2.Khaja Abdul Wahed Zaid

From the above groups, there were created 14 lines of saints. and five lineages from Abdul Wahid Zaid and 9 lines of saints from Hazrat Habib Ajmi. Five lines of saints details from Abdul Wahid Zaid are as follows. 1.Zaidan 2.Aiyazan 3.Admiyan 4.Hibriyan 5.Chistiyan

Nine lines of saints details from Khaja Habib Ajmi 1.Hibibian 2.Tifurian 3.Karqian 4.Saqtian 5.Junaidian 6.Garzunian 7.Tousen 8.Suherwardian 9.Firdousian

The fakir person of India says 14 lines of saints as five from Chist and nine Quaderia.

Upon Khatam Quran (Khatam al-Quran is the complete recitation of the Quran by repeating after the teacher. The teacher will recite a. portion of the Quran, and the pupils will then repeat after him in unison.) there will be the recitation of verses and genealogical record and after this, there will be the recitation of the verse Fateha. In this ceremony, those Fakir persons will participate in it and will collect their share in the sweet as per their chain and system from the 14th part of sweets which will be kept there for this purpose. In addition to their share in the sweet, the Fakir person will be given one cover (Ghilaf) to them. Other poor and beggar persons and persons from other places who will be participants and who participate in the ceremony will be given sweet as felicity. But when the building of fakir person in the chowk was broken then from that time either the Fakir persons are coming or there will be no ceremony of Fakiri is held in that place. Now Fakir and poor persons are deprived of the ceremony

Sadar for the above reasons.

The Urs ceremony started on Thursday and during the period of Urs in the inside area of the shrine building and outside the field of the shrine building and on the ways of the tomb, there will be established many kinds of shops. There will be arranged to light on the tomb and in the shops. In the shops, there will be sold flummery drinks, kids games, utensils, bangles, photos shops, cinema, magic shows, hotels, book shops, kebabs, ice balls, Bhjia (fried vegetable dish) and papad (thin saltish cake), wooden swings, high iron swings, A playground roundabout (or merry-go-round) is a flat disk, frequently about 2 to 3 meters (6 ft 7 into 9 ft 10 in) in diameter, with bars on it that act as both hand-holds and something to lean against while riding. The disk can be made to spin by pushing or pulling on its handles, either by running around the outside or by pulling and flowers. In the shops, there will be a business from morning to late night time. There will be much rush of the buyers and visitors in the Urs ceremony. And at that time the shop keepers will be busy in the sales of their goods.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the above dates of the Muslim calendar at the famous shrine (Dargah) of Hazrat Syed Sadiq Hussaini in Nasik every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings. Especially Muslims, Hindu, and Parsi

who will visit the tomb of Hazrat on that occasion. The devotees as per their faith bring flower garlands, sweets, and covers to the tomb. In the nighttime, there will be held singing parties. Chorister will

present the poetry as per their music and merriment. The participants of Urs will be much entertained by the singing of the choristers. At the present time due to the increase of the population of the Nasik city as well as there will be a large number of people who will come from surrounding villages and other small villages. During the urs period, there will be the attendance of people about 8 to 10 thousand. The persons whose vows will be fulfilled then will come from their house in respect in the procession with flower garlands and presents. And among them, some devotees will come to the tomb with musical instruments. And devotees who will come there with a group of reciters of the nativity of the prophet. The group of nativity singers will come from houses of the devotees by singing poetry and encomium in the praise of Hazrat Syed Sadiq Hussaini in the melodious voice.

On this occasion, there will be the recitation of the poetry in the praise of Hazrat Syed Sadiq Hussaini by some local poets and the names are mentioned as follows.

1.Shabir Ahmed Arshi Baghbanpura 2.Shaikh Ansaruddin Ansar Pathan Pura 3. Syed Bashir Uddin Bashir from Jogiwada. And in the Urdu book the samples of the poetry of the above poets are added but in the English edition the poetry samples are not added as poetry is in the Urdu language and which is not understood by the English readers of the international editions.

THE END.

THE END.